The Anti-Slavery Bugle.

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The Anti-Slavery Bugle.

From the New York Evening Post.

NOW AND THEN.

We have in our possession an old pamphlet, whose yellow and faded leaves and antique type attest its age and the rudeness of the typographical arts in ante-revolutionary times, the title of which runs as follows:

"Extract from the Votes and Proceedings of the American Continental Congress, held at Philadelphia on the 5th of September, 1774, containing the Bill of Rights, a List of Grievances, Occasional Resolves, the Association, an Address to the People of Great Britain, and a Memorial to the Inhabitants of the British American Colonies. Published by Order of the Congress. Philadelphia, Printed: Boston, Re-printed: And sold by John Boyle, in Marlborough st., and Mills and Hicks, in School st., 1774."

From this venerable document we feel tempted to select several passages, which are in marked contrast to present ideas, and exhibit at once the liberality of sentiment and the patriotism and primitive simplicity characteristic of the time.

Some of the contents of the volume are too well known, or ought to be, to require quotation here; but the articles of "Association," so called, are probably less familiar to our readers. This association was composed of all the Delegates to the Continental Congress. The preamble to the document, which bears date October 20, 1774, after avowing the undiminished allegiance of its subscribers to the sovereign of Great Britain, and regard for their fellow-subjects at home and elsewhere, and after reciting their anxiety and apprehension at the grievances under which the colonies are suffering, and to which they have given their most serious attention, announces that the present unhappy state of affairs is occasioned by the ruinous system of Colony Administration adopted by the British Ministry in the year 1763. Then follows a recital of the evils resulting from this system, among which are enumerated the project for raising a revenue in America; for depriving American subjects, in many instances, of the constitutional trial by jury, and compelling those accused of crimes, alleged to have been committed in America, to be illegally tried for them beyond the seas: the oppressive acts passed respecting the town of Boston and the Colony of Massachusetts Bay, and the establishment of an arbitrary government in the Province of Quebec, as a barrier against the progress of free principles.

As a means of obtaining redress for these grievances, the delegates are of opinion that a non-importation, non-consumption and non-exportation agreement, faithfully adhered to, will prove the readiest measure, and, accordingly, for themselves and the several colonies whom they represent, they "firmly agree and associate, under sacred ties of virtue, honor and love of country," to carry the same into effect.

It is refreshing, if occasionally it should provoke a smile, to read these records of the sturdy self-denial which our fathers imposed upon themselves in that troubled era, for we know that it was an honest assembly which uttered these sentiments, whose intentions were as sincere as their words.

As a curious instance of this liberality of sentiment on a much-vexed question, of which we regret to say the present age can scarcely find a parallel, we quote the second of these articles of association, which reads as follows:

"Resolved, That we will neither import nor purchase any slave imported after the first day of December next; after which time we will wholly discontinue the slave trade, and will neither be concerned in it ourselves, nor will we hire our vessels, nor sell our commodities or manufactures to those who are concerned in it."

This is bold and noble language for the era of 1774, when the slave trade was not only a legalized traffic, in which any one might embark with honor and safety, but a source of profit to many; and the fortunes of not a few of those who signed this article were bound up in slave property.

Slavery, though yet tolerated in some of the northern States, had already begun to retire, as an institution, to the neighborhood of its present limits, and the feelings of northern and southern men upon the subject, if not openly expressed, were still decided enough to discountenance the idea that a common sentiment on the question of slavery prevailed throughout the country. Hence the action of the southern delegates in this instance, comprising such men as Peyton Randolph, President of the Congress, Lee, Washington and Henry, of Virginia; Gadsden and the Rutledges, of South Carolina, large slaveholders, and possibly importers of slaves, exhibit a patriotism and a conscientiousness with which the conduct of some of their descendants is in strange contrast.

We find the names of delegates from five of the present slave States affixed to this instrument. We quote them in full for the benefit of their posterity:

DELAWARE.

Cæsar Rodney, Thomas McKeen, George Read.

MARYLAND.

Matthew Tilghman, Thomas Johnson, William Paca, Samuel Chace.

VIRGINIA.

Richard Henry Lee, George Washington, P. Henry, Jr., Richard Bland, Benjamin Harrison, Edmund Pendleton.

NORTH CAROLINA.

William Hooper, Joseph Hews, R. Caswell.

SOUTH CAROLINA.

Henry Middleton, Thomas Lynch, Christopher Gadsden, John Rutledge, Edward Rutledge.

As the objects contemplated by the association would necessarily impoverish the country to no inconsiderable extent, it was indispensable that habits of frugality should be encouraged and all unnecessary expenditure be discountenanced by all classes of society; and we accordingly find the delegates adopting an article to that effect, which, while exhibiting their willingness to endure privation for principle's sake, gives a quaint picture of the customs and proprieties of the olden times. It is as follows:

"*Eighth.* Resolved, That we will, in our several stations, encourage frugality, economy and industry; and promote agriculture, arts, and the manufactures of this country, especially that of wool; and will discountenance and discourage every species of extravagance and dissipation, especially all horse-racing and all kinds of gaming, cock-fighting exhibitions of shows, plays and other expensive diversions and entertainments. And on the death of any relation or friend, none of us, or any of our family will go into any further mourning dress than a black crape or ribbon on the arm or hat for gentlemen, and a black ribbon and necklace for ladies, and we will discontinue the giving of gloves or scarfs at funerals."

If the minuteness of detail in describing these latter articles of luxury should provoke a smile, it is necessary to remember that the pomp and circumstance which our ancestors bestowed on funeral celebrations was often carried to an extent uncommon in modern times; and it was to check any useless manifestation of this well known species of extravagance, in a season of impending destitution, that this provision was inserted.

The recommendation to encourage the manufacture of wool is more strongly expressed in another article, wherein the rearing of sheep and improvement of the breed is strongly impressed upon the farming population.

The next article that we shall quote shows, perhaps, more of simple and earnest patriotism than of enlarged ideas of political economy, but the sentiment was undoubtedly genuine. It reads as follows:

"*Ninth.* Resolved, that such as are the venders of goods or merchandise will not take advantage of the scarcity of goods that may be occasioned by this association, but will sell the same at the rates we have been respectively accustomed to do for the twelve months last past. And if any vender of goods or merchandise shall sell any such goods on higher terms, or shall in any manner, or by any device whatsoever, violate or depart from this agreement, no person ought, nor will any of us deal with any such person, or his or her factor or agent, at any time hereafter, for any commodity whatever."

Article 13 is of a similar character, and we fear, would prove rather unpalatable to the capitalists of Lowell or Manchester in this age of enlightenment. It is short, but to the purpose:

"*Thirteenth.* Resolved, That all manufactures of this country be sold at reasonable prices, so that no undue advantage be taken of a future scarcity of goods."

From the London "Anti-Slavery Advocate."

THE EMANCIPATED NEGRO.

Francis Burke, of Montserrat, W. I. writes to the editor of the [London] Anti-Slavery Reporter, as follows:

"Scott's Yard, City.
May 22, 1855.

"MY DEAR SIR.—I really had not prepared any thing to say on Friday evening more than to think over some of the traits of character, &c. likely to interest our friends; as, that they were as apt to learn as others—ready imitators—that our schools were sufficient to teach reading and a little writing and cyphering; but as to *real education*, or *training the mind to real usefulness*, I fear they are generally very defective: there are, however, some exceptions, I believe. They form almost the entire of our tradesmen, as carpenters, cabinet makers, coach builders, coopers, smiths, jewellers, tailors, shoe makers, machinists, attendants upon engines, &c., &c., and in all respects will bear comparison with others. That on my own Estate I had erected a large overshot water-wheel, and all the mechanism to drive saws, &c., entirely done, from cutting the timber in the woods to completion, by colored and black people in my immediate neighborhood.

"There are some beautiful traits in the negro character, naturally light-hearted and kind to one another. I have often noticed old and young during the breakfast hour, when they generally sit down under a tree to eat, that it is their invariable custom to give to those who may be unprovided. This habit of breaking bread with one another has always struck me as beautiful. I have, indeed, noticed a readiness to help others. This disposition has enabled me to form a sort of Mutual Life Assurance Company of a very primitive character, in my neighborhood. A few years ago a cottage took fire, and, as usual, many came to help, and, *as usual*, some said they would help their neighbor to rebuild the house. I took the opportunity to propose to them that they should all give a day's labor with all their families, to rebuild the house, pointing out that by a little management all might help; some going to the woods to cut posts, rafters, &c., others to carry them out, others to cut and carry the fox-tail grass to thatch, and so on; and that if they would all agree always thus to help each other it would be a great mutual benefit. It did me good to hear the hearty 'God bless you, Massa! it good plan for true,' &c.; and they did meet and concert, and rebuild the house. A second case occurred about two years after. I was at the fire, and I asked if they were still of the same mind. The ready 'Yes, Massa,' was followed by the erection of a larger and better house than old 'Mattie Doway' had before.

"You will readily understand that their houses are very slight—usually two rooms, built, with us, of mountain wood, roughly dressed, and thatched; the floor very often of clay, ashes, &c., made very firm. It is a rare case not to see a pig fattening in the pen, often a good sow also; usually some goats and a sheep or two. Very often a cow forms part of the family property. Fowls always, ducks, turkeys, guinea birds frequently. These cottages stand in gardens generally well cultivated; often some fruit trees, as the orange, shaddock, mango, avogada, and always some plantains and bananas. Some keep a poney. In Antigua, in the free villages scattered over the island, there are many pretty good cottages. Many of the people keep a horse and cart, and carry manure on the Estates, and other useful work. I remember when Sir William Colebrook was Governor General of Antigua, he advocated the settling the people in this way; but he was thought the Planters' enemy. Now it is admitted, I believe, that he was right.

"I have often been asked here whether the black people are not a very lazy race. I don't think so. All things in the tropics tend to make them take life easily. The wonderful fruitfulness of the soil requires but little labor to provide the simple food the negro lives upon; the climate renders an open light house a sufficient residence; the smallest quantity of clothes necessary. Here are a people who, fifty years ago, were much in the same situation as the cattle of the fields. They were fed and cared for as to their bodies, and worked; but who cared for their minds? What moral or religious training had they? What example? They have been free for twenty-two years. Now I believe it would be difficult to find a country where, in the same time, so many have acquired property, land, houses, &c.; they must have worked and saved to get this.

"No doubt they,—as our miners and others in England do, I am told, when wages are high,—at times idle away a portion of their time.

"On my way to England, in the Royal-Mail Steamer, a very intelligent Cornish miner, who was returning from mining in Jamaica, told me if he went back there he would work the mines almost entirely with blacks.

"For my own part, I find my tenants and others I employ work satisfactorily on the whole; and indeed I am often astonished at the loads they carry when getting logs of wood from the mountains. It is true they do piece-work, which stimulates to exertion.

"There are small farmers—owners or lessees of land—who support themselves and families entirely out of their land, never working for hire. I have several such who lease one to three acres of land from me; but generally they work part of their time for hire and partly on their own grounds.

"All this, however, abstracts labor from the cane-fields, and it is the acquisition of property either real or personal, that has lessened the amount of labor available to the Sugar Planter. Still the culture of sugar by free labor is no failure. Slavery, as it always must, worked badly for all classes. All was done by mere brute force. Now the whole system of cultivation has changed. The plough, the weeding-machine, &c., are at work—doing much better and much cheaper work. It is a fact, that from less land more sugar is produced than formerly, and at less cost. One great misfortune seems now to be the fact, that vast as the consumption of sugar has increased in the world, still the production is greater. In this state of things, it is clear that some of the producers must stay their hands or be received by going on.

"It may be that this system of things may the more rapidly lead to the development of some of the other valuable resources of the tropics. The question of supplies of fibrous material for cordage textile purposes, and, above all, for making paper, has occupied much attention lately. Now, not to mention other similar products, we have in the aloe, which grows wild in the most arid and barren spots, and in the plantain and banana, whose fruit in many of our colonies is the bread of the people, most valuable materials. Of the mercantile value of these fibres there is no question; that they will yield vastly more per acre than the flax and hemp of Europe, and at less cost, is capable of proof: and, indeed, that their cultivation for fibre, now that means for the economical preparation of it exist, promises ample remuneration for those who engage in it."

From the London Empire.

THE DIABOLISM OF WAR.

We intended to write an article upon the proceedings of the Turkish and French soldiery, and certain English merchant seamen, at Kertch and Yenikale in the Sea of Azoff. On second thoughts, however, we have decided to lay before our readers, without note or comment, the accounts given of these proceedings by eye-witnesses. The facts below will speak for themselves. We leave them to produce their proper effect upon the minds of those who may peruse them.

Lord Raglan writing to Lord Panmure under date of May 29, informs the war secretary that the Allied expedition to Kertch, which left its anchorage off Sevastopol on the 22nd, reached its destination on the morning of the 24th; where, the troops being landed without delay, the war steamers pushed on towards Kertch and Yenikale, and all the objects in contemplation were accomplished in 24 hours, *without resistance on the part of the enemy, without the striking of a blow and without the firing of a solitary shot*—the allies thus obtaining bloodless and unopposed possession of the Sea of Azoff.

The Russian army, amounting to about 2,500 men, abandoned Kertch in the afternoon of the day on which the Allied troops landed at Ambalaki and were followed by a large number of the inhabitants, consisting of the nobles, Government *employes*, and persons of wealth, who carried with them such property as they could collect in their trepidation, leaving behind them their houses full of furniture, and all articles which were too cumbrous for so sudden a removal. The persons left in the city were the poorer Russians, Greek, Jews, and Tartars.

The Allies entered Kertch the following morning. *The population, one and all, made their submission, offering bread and salt to their conquerors in accordance with the Russian custom.* They were assured that they would be *protected* and their *lives and property spared.* The troops moved on to Yenikale, leaving behind a few sailors and soldiers to guard the city and destory certain manufactories of warlike instruments. Let us see what followed.

In the afternoon the crews of some merchant ships landed and began to break into the houses of absent proprietors, and to pillage the contents. What they could not move they smashed to atoms. Towards evening Turkish stragglers from the camp and others who had fallen out of the line of march, flocked into the town and perpetrated the most atrocious crimes. *To plunder and wanton devastation they added* VIOLATION *and* MURDER. The Tartars joined the Turks, led them from house to house, and pointed out, as victims to their cupidity and lust, the Russian traders people and merchants who had rendered themselves obnoxious to their ignorance and fanaticism. One miscreant was shot by a French soldier as he came down the street in triumph, *waving a sword wet with the blood of a child whom he had hacked to pieces.* Others were slain in the very act of committing the most horrible and indescribable outrages. Respect for life was only established by its destruction. Such was the treatment of the unarmed, unoffending, inhabitants of a city that had cast itself upon the mercy of its vanquishers, and had been promised protection and security! Some of the French we are informed, joined in the excesses of the Turks during this terrible night of nameless horror and blood, and on the following day *English merchant sailors* united with the fiends already ashore in the work of rapine and destruction. At the back of the town stood a building erected after the model of the Parthenon, used as a museum, and filled with antiquities of inestimable value. The *Times* correspondent, to whom we are indebted for the foregoing particulars of the murderous and polluting orgies of the 25th, paid a visit to the edifice after it had been entered by the monsters already referred to. The ruin was prodigious. The floor was covered for several inches in depth with the *debris* of broken glass, of vases, urns, statuary, the precious dust of their contents, and charred bits of wood and bone mingled with the fresh splinters of the shelves, desks and cases in which they had been preserved. Not a single bit of anything that could be broken or burnt any smaller had been exempt from reduction by hammer or fire. The glass was smashed to atoms, the statues pounded to pieces. The only parallel to this scene of absolute demolition was within some of the finest houses in the town, such as that of the Governor, where the ruin was equally indiscriminate and universal. In the Governor's house not a single article of furniture remained intact. The floors of the saloons were covered with fragments of costly mirrors. The locks of solid brass, the hinges and the window fastenings of the same material, were broken off or destroyed—not a single window had been left entire in the whole mansion. Legs of sofas, chairs, tables, bits ofx bureau, of library shelves cushions of ottomans, and fauteuils ripped up, and the gilt-leather and damask coverings torn into shreds, lay in litter, mixed with the flocks and feathers of beds and pillows over the house, and State papers, documents connected with the government of the province, passports, &c., were scattered about for an inch deep. Empty bottles in all the rooms showed that the depredators discovered the wine cellars early enough. The kitchens, pantries, servants' rooms and offices, had shared the same fate as the rest of the establishment. Wherever throughout the town the plunderers went, they tore up and threw all documents about, so that the archives of Kertch have been utterly destroyed.

Yenikale was occupied on the 25th May. Nearly every house in town was broken into and plundered, and the furniture smashed to pieces. Several buildings were set on fire, and were with difficulty extinguished; and at one time the greater part of the houses were threatened with destruction, as the wind blew the flames in the direction of the principal streets.

A Sergeant in the 93rd Regiment thus speaks of the scenes he witnessed:—

War, in the manner it is carried on here, is a terrible affair. It is all very fine when carried on at a distance; but when it comes home to a people, as is now the case here, and especially with the French and the Turks as invaders, it is horrible to contemplate. The French, when let loose in a town, as was the case in Yenikale, get literally [illegible] first for plunder into a state of madness. Their [illegible] leads them into the most frightful extravagances. They break into every place they come to, carry off whatever they take a fancy for, and break, ruin, and destroy everything else that comes in their way. Men, women and children, of all age and in fancy are alike to them in their frightful state of plundering, inebriation, and madness. May God, in his mercy, keep our country and hearths from the polluting and devastating hand of an invading foeman, of whatever country or nation, as the most civilized mode of warfare is a curse that is altogether intolerable. With all the exaggeration of my ideas with regard to the righteousness of the present war, it is impossible to look around and see what suffering is brought upon the heads of the innocent as well as the guilty without being ready to curse war, with all that uphold it or look with a favorable eye upon.

On paying a second visit to Kertch, the *Times* correspondent saw in every direction, whenever the eye turned up or down the streets, men hurrying away with bundles under their arms, with furniture on their backs, or staggering under the influence of drink and bedding, down to the line of boats which were lying at the sea wall, laden to the thwarts with the plunder. The fate of nearly every house of good condition was soon apparent. The windows were broken, the doors smashed open, and men went in and out like bees in a hive. The boys, like boys all over the world, were merry and mischievous. They hung out of the rigging of the vessels near, pelted the street dogs, "chivied" the cats and pigeons, and rioted in the gutted houses and open storehouses in the highest possible spirits, or fed ravenously on dried fish and "goodies" of various kinds which they picked up in the old drawers and boxes in the houses torn open by the "looters."

Within four days after the squadron passed the Straits of Kertch, they had destroyed 245 Russian vessels employed in conveying provisions to the Russian army in the Crimea, and corn, flour, and bread-stuffs, amounting to seven millions of rations, exclusive of 4,000,000 lbs., of corn and 500,000 lbs., of flour destroyed by the Russians at Kertch. We conclude with an extract describing Kertch as it appeared on the 13th instant, twenty days after the inhabitants had tendered their submission to their conquerors. "One might wander through the streets of houses, good and indifferent without finding anything new in the monotony of ruin. The market-place, which had been surrounded with small shops, many of which were kept open after our arrival was gutted. The cellars under the houses had been ransacked, wine flowed in the gutters, barrels were knocked to pieces, and under the cover of the arcade the ground was littered for an inch in depth with bits of crockery, papers, frames of boxes, jars, bottles, and all the endless articles which once constituted stock in trade and furniture. The butchers' shops, which offered little when the joints were gone, were nevertheless broken up, and the heavy chopping blocks split up with vast ingenuity. The *cafés* and the drinking shop, or *estaminet*, at the corner had been scenes of grand carouses apparently, after which the jovial souls had knocked the establishments to atoms. A large arcade inhabited by tradesmen, and resembling similar buildings of the second class in Turin, was gutted from top to bottom. The silence and desolation of places which a few days before were full of people were exceedingly painful and distressing. They were found in every street, almost in every house, except when the noise of gentle playing on their pianos with their boot-heels or breaking up furniture was heard within the houses or the flames crackled within the walls. In some instances the people had hoisted the French or Sardinian flag to protect their houses. That poor device was soon detected and frustrated. It was astonishing to find that the humblest dwellings had not escaped. They must have been invaded for the mere purpose of outrage and from the love of mischief, for the most miserable of men could have but little hope of discovering within them booty worthy of his notice. The Russians must remember that with all this violence and destrution we have spared their splendid villas and palaces, which for 100 miles stretch away in terraced lines along the south coast of the Crimea. The plunder, in fact, was not controlled at Kertch because our administrators were weak and imbecile, and our position required vigor, and ability, and tact to prevent the commission of offences difficult to be repressed in the train of an army.

COMFORT FOR THE BOOHOOS.

The most despondent and vocal of our Boohoos were not personally in favor of the annexation of Texas. They would rather have had that star stay out of our constellation, and they submitted to its admission only, as they submit to all the advances and usurpations of the Slave power, for the sake of peace and to save the Union. They never welcome the admission of Slave States for slavery's sake, but for the Union's, and always rejoice that the balance is kept even by the cotemporaneous admission of free States. Well, gentlemen, if the annexation of Texas with its Slavery was no great blessing, would it be any great curse it it should leave us? Or suppose Georgia should leave us, as she threatens in case Kansas is not admitted with Slavery, and should take Florida and South Carolina with her, would that be any worse than the dis-annexation of Texas? Here we add a Free State and get rid of three Slave States at a blow. The slave power thus throws at our feet as much as the result of half a dozen of its greatest victories. Is this very terrible? If the supposed seceding States had never been embraced in the Union, a failure to annex them as an offset to free Kansas would not have been very deplorable, would it?

How likely a faction which has always shown so keen a relish for addition is to subtract three States from its power, in revenge for being baffled in its design to add one more, must be left entirely to your credulity to decide. Ours is not adequate to the task. We only call your attention to the nature and degree of the evil in case it happens. Weigh it well, gentlemen, before you exhaust the briny floods within your sympathetic and patriotic bosoms.

Possibly your fears extend to a more serious subtraction, amounting to an entire secession of the stripes from the stars. You are in awe lest the Slave States, having gained and long rejoiced in almost unlimited power over the Free States, should relinquish the whole of that power if not permitted slightly to increase it. In that case the Union will be sundered precisely between freedom and slavery, and poor Freedom will be left to make her way down through the unexplored tracts of future history with an utter destitution of despots. What might befall her in such untried circumstances is doubtless sufficient to agitate the profoundest depths of your timidity, and to unseal fountains there worthy of the prophet Jeremiah. But first consider whether the circumstances are at all probable. Remember how anxious all the Slave States have always been to introduce into our treaties with neighboring nations a clause for the rendition of their fugitive property of a peculiar sort. The labors of our Federal diplomatists for this purpose with Mexico and Great Britain have far exceeded the labors of Hercules in numbers and difficulty. The Union, as now interpreted and administered, embodies such a treaty, or rather exists as such. Whatever then may be said of distant slave States, will those most powerful and populous ones which border on Free States voluntarily give up this treaty, now the sole practical guarantee of their slave property, with a certainty that they will get nothing so good in place of it? Their sympathies may go hugely with the States south of them; but they are under bonds to the precise money-value of their slaves not to yield to those sympathies, [illegible] and they are too poor to forfeit their bonds. Is not this a comforting thought?

So long as the Fugitive Slave law exists as the national interpretation of the constitutional clause about escaping from service or labor due in any State into another, the most abject of Union Saviors ought to be sure that Delaware, Maryland, Kentucky and Missouri will stick to us. But suppose that law should be flatly repealed; what then? The States aforesaid, having lost their guarantee, would be obliged to divest themselves in one way or another of their peculiar property as soon as possible. They would then come into the world's land-market and invite emigrants from the Free States and from foreign countries. The rise of their real estate would soon richly compensate them for any losses on the unreal. The repeal of the Fugitive Slave Law and the absence of any law for such a purpose would at once make it for the interest of every border Slave State to become a Free State—it would in fact leave no alternative but that of ruin. Thus it is impossible that in consequence of such a repeal the Slave States will slough off in a body. The physical, geographical nature of Slavery itself makes it sufficiently certain that there will be no dissolution of the Union unless the Free States should come to the determination to withdraw from those which tolerate Slavery. It might not be so difficult to find reasons for such a determination, but the Boohoo party may safely console themselves that such a thing will not be done till the Free States have fairly tried their hand at managing the Federal Government for the purposes laid down in the preamble to its Constitution.

From the Buffalo Democracy.

THE DOOM OF THE COTTON HAND.

Up in Twenty-fourth street, New York city, is now surely spinning out the solution of Cotton-planting Slavery. Iron and steel machinery, and chemical solvents, are making of flax fibre a more than rival for the Mississippi fiber, which underlies the Southern system of labor, and on which rests the politics of half this Union, and in whose behalf the extreme resort to disruption of the Federal tie and civil war is constantly menaced. The rivalry between flax and cotton is established. Can there be any doubt about the final issue of this competition? Must not the Cotton-Hand lose its value—and of consequence will not the planter clamorously insist upon the Constitutional duty of the Union to buy his slaves at high prices and deport them to Africa?

Five years ago, in Buffalo, a gentleman engaged in spinning cotton was led, by a perusal of anticle in Rees' Encyclopedia, to experiment upon flax fibre with bleaching salts. These he deemed to be nearly identical with a solution mentioned by Rees as employed by linen makers in Sweden to whiten the fiber before it was carded and spun—the ashes of kelp thrown into sea water. The result was satisfactory. We have seen on a reel the flax cotton produced by him.

We now have before us three samples from the New York establishment. No. 1 is pearly white coarse though soft, and very glossy. It has only been passed through the picker. In this state it is to be put into market. No. 2 is to show the length of the fiber. This is 1½ inches long. No. 3 is the same article carded. This operation is not intended to be performed at the establishment. That will be left for the manufacturers to do. This last sample is white, soft, fine and strong, and perfectly clean. In this condition it can be spun, either alone, or mixed with wool or with cotton. The sample would seem to leave no doubt of the practicability of the Flax Cotton Manufacture. Yet the process is a new one, and the works at which these samples were made were put up only to systematise the invention, and organize and perfect the business.

The process of the manufacture, as it has been described to us, is this: Rough flax is cut into required lengths (say of the desired length of the cotton fibre) by a machine similar to a common straw cutter. Two or three tons of this "chopped stuff" is put into a steam reservoir and steamed some three hours, till the fibre is cleaned of gummy matter and separated in part from the wood. The mass is then dried. A beating process afterwards separate the fibrous from the ligneous portion of the flax. The fibrous part is next steeped for a length of time in a solution of bleaching salts for the purpose of bleaching it. The salts are then worked thoroughly out, and the flax cotton is ready for bailing and a market.

The process is a cheap one. We are informed that the beautiful No. 3 article before us, costs but two cents per pound. This appeares to us almost incredible, but when we take into consideration that flax is raised as a crop for the seed alone, and that consequently the straw or stock can be afforded at a mere nominal price, we are led to think that flax cotton can be manufactured at a price vastly below the cost of "making" cotton in the slave States. There we think it is conceded that it cannot be raised for less than six cents to the pound.

FLOWERS.

BY MRS. E. OAKES SMITH.

Each leaflet is a tiny scroll,
Inscribed with holy truth;
A lesson that around the heart
Should keep the dew of youth;
Bright missals from angelic throngs
In every by-way left.
How were the earth of glory shorn,
Were it of flowers bereft!

They tremble on the Alpine heights,
The fissured rocks they press,
The desert wild with heat and sand,
Shares, too, their blessedness;
And wheresoe'er the weary heart
Turns in its dim despair,
The meek-eyed blossom upward looks
Inviting it to prayer.

Mrs. E. Oakes Smith writes to the Tribune, that Emma R. Coe has already entered into practice in Philadelphia, Pa.; Elizabeth Young is doing the same at Lowell, Mass.; and now I have a letter before me from a young lady in Mansfield, Mass., who has chosen a like career. This young girl, grave, self poised, handsome and intelligent, cannot fail to move in a sphere honorable alike to herself and useful to others.

We have by telegraph the skeleton of Gov. Reeder's Message. He thinks the people of Kansas ought to fix their own laws without help from outsiders; that the Legislature can temporarily regulate Slavery; recommends a stringent Liquor law, and estimates the territorial population at 5,153 white males and 3,583 females. The Governor vetoed a resolution fixing the seat of Government temporarily at Shawnee Mission, but it was adopted in spite of him.—*Tribune.*

☞ A curious case has been on trial in St. Louis, Mo., in which a respectable merchant was accused of furnishing forged freedom papers to a handsome yellow girl, worth $1200. The evidence indicates a conspiracy of some rival to ruin the merchant by fixing upon him the crime of aiding in the escape of slaves. In the slave States, a common resort of cowardly malice is to fix suspicion of abolitionism upon an enemy or a rival. In all such cases, the inflammable chivalry execute [illegible] vengeance, and the truth only gets out [illegible] and they grow [illegible] summary [illegible] after their victim is disposed of, [illegible] again.

From The National Era.

THE SLAVERY QUESTION.

IN ITS PRECISE RELATION TO AMERICAN POLITICS

A Speech delivered before a State Convention at Indianapolis,

BY THE HON. G. W. JULIAN.

CONCLUDED.

The spread of our principles is the grand object and this, I insist, can best be done by steadily and inflexibly prosecuting a high aim, and trusting in the power of an honest example to bring the people ultimately to our standard. When we saw, as we thought, the Whig and Democratic parties passing away, and proudly felt that these great bulwarks of Slavery, mainly through our agency, were at last about to be overthrown, we should have remembered that their disintegration is one thing, and the organization of their fragments into a new party, upon broad and well-defined issues, is quite a different thing. We should have remembered, in the language of Whittier, that "the waster is the *builder* too" and that, if the people were not ready to lay hold of our fundamental doctrines, we could not *fuse* with them, but must uphold our standard as the only means of drawing them to us, or towards us. We should have maintained our ground, and beckoned the people to come up and possess it, instead of meanly deserting it ourselves for some narrow issue, and then vainly expecting them to advance beyond it. Instead of dying as an independent organization, we should only have agreed to cease our separate work, on condition of being *translated* into a larger movement, first committed to the essential articles of our faith.

This, sir, has been the fatal error of Free Democrats, especially here in the West. The truth is, our party has been tainted with an unhealthy element from the beginning. Some rather suspicious characters officiated at its birth and baptism at Buffalo, in 1848. We then took into our embrace many who were as alien to our principles as light is to darkness, or as Native Americanism is to Anti-Slavery. I fear we were swayed then, as we have sometimes been since, by a measure of that expediency which we had condemned in the old parties. We were animated as much, perhaps, by a desire to have the multitude go with us, as by an overmastering fidelity to our cherished convictions. As a party, there is some reason to apprehend that we have never been soundly converted. We are too much inclined to worship success, and we decidedly prefer that it should be immediate. We are not plenarily inspired with that earnest, all-trusting faith, that becomes the genuine disciples of the truth, and that even gathers strength as the opposition to it increases. Our zeal too often blazes forth by spasmodic fits, without any steadfast fervent heat within to sustain it. We easily grow disheartened at our numerical weakness and the forces arrayed against us, forgetting that the real power of a party, justly considered, lies not in the numbers it can muster, but in the truth it teaches, and the loyalty with which it maintains it. In overlooking this fact, we are led into perpetual temptations, and blinded to the faith of duty.

We are induced to overrate the value of present success, and thus to achieve it, if we can, by the unscrupulous acts of the politician. The martyr spirit dies out in our ranks; and as we descend, step by step, to the level of other parties, and apparently enlist them on our side, we lose our distinctive character as Anti-Slavery men, and with it our power to serve the cause, and thus find our weakness in that we foolishly mistook for our strength. By narrowing the issue we had made with Slavery, and incorporating the new principle of hostility to Catholics and foreigners, our movement, in the opinion of some, has grown immensely in numerical power; by incorporating the kindred and equally orthodox principle of hatred towards negroes, still larger numbers might be enlisted. But, in the mean time, what would be the fate of the Anti-Slavery enterprise? Sir, with parties, as with individuals, it is *character* that constitutes real strength; and this must often be obtained by the sacrifice of popularity and present success. Who has not witnessed the power of one bold, honest man, in making an unpopular cause respected, and putting a thousand enemies to flight?

Character is everything. It is priceless; and if a man so regard it, if he is willing to sacrifice all temporal honors and advantages, even life itself, on the altar of his fidelity, he gives to the world a testimony that is worth more to the cause he espouses than any temporary success could possibly be, achieved by a compromise of his integrity. He shows forth an example that will be an ever-living fountain of inspiration and strength. The real benefactors of our race have not been worldly-minded calculators, who prudently adapted themselves to current opinions or practices, but bold and independent spirits, who brave every form of peril and suffering in upholding a lofty ideal of duty. The world bears witness that they have succeeded, in the highest sense of the term, and that the *kind* of influence men exert in favor of a cause is far more important than the *quantity* of it. Had the Free Democracy been inflexibly true to its best ideas, had it maintained a position of immovable firmness, like a rock in the sea bidding defiance to winds and waves, what a glorious tribute it would thus have offered to the cause of Freedom! I cannot pretend to say what its numbers would now have been, but I know that such an example must have been contagious, and that our power, as an independent movement, would have been immensely augmented. Instead of a shattered organization, sinking into a common grave with the Whig and Democratic parties, and dishonored by the meretricious embrace of Native Americanism, we should now have found it germinating into new life upon their ruins, knit together as a unit by the intensity of a common zeal for Freedom, commanding its own fortunes instead of committing them to the keeping of its foes, and thus holding in its own hands the destiny of our cause. At all events, and more than all else, it would have stood before the country in the uprightness of a genuine manhood, and with the resolve of a martyr to be true. Here, sir, has been our weakness, and herein is seen how poorly we comprehend the dignity of our cause, and how feebly we espouse it. We desire to lean upon it, while pretending to give it our support.

We do not ally ourselves to it with a perfectly unselfish devotion, resolved to stand by it, cost what it may, but our end too often is to make it accommodate some private end, or to advance it by methods that shall not imperiously affect our worldly interests. Think of the early Confessor of Freedom, enduring every outrage that popular exasperation could invent—mobbed, pelted, hunted down as an outlaw or a wild beast, and often facing death itself, and yet showing forth his faith in God and in the Truth through these fiery trials, and thus sowing the seeds of Freedom in sufferings and sacrifices that were absolutely necessary to its growth—think of such heroism as this, and contrast it with the course of the modern Anti Slavery politician, distrusting the power of his own principles, intent upon disarming them of their unpopularity, perpetually deferring to the ruling influences of society, instead of bravely withstanding them, and even blindly abjuring his creed, and enlisting in the ranks of Know-Nothingism, in the hope of thereby hastening the millenium of Freedom!

But I must leave these reflections for another topic. I have alluded, incidentally, to the new element in our politics popularly styled Know-

Nothingism. I now propose to speak of it in direct terms; and I shall do so more especially on account of the unfortunate deflection of the Anti-Slavery sentiment of the country which it has occasioned, and shall thus follow out the line of discussion already begun, by demonstrating more fully the want of any just comprehension of our movement, or any intense hatred of the institution of Slavery, among the people of the free States.

I object to Know Nothingism, in general terms, because, judged by the light of principle, it is utterly indefensible. It is radically vicious in spirit. It tramples down the doctrine of human brotherhood. It judges men by the accidents of their condition, instead of striving to find a common lot for all, with a common access to the blessings of life. It makes its appeal, not to the reason, but to the unenlightened prejudices and misdirected passions of the people. It excites our abhorrence by veiling itself in darkness, in a land in which the people are their masters, and discussion is free. It is not called for by any real need of the times. It is at war with Justice, Humanity, Republicanism, and the Gospel of Jesus Christ. It is, when dragged to the light, a bald and ghastly heresy, wanting even the thin covering of a decent policy to hide its naked features.

Considered more particularly, I oppose it, first, because of its false assumption of danger from the Romish Hierarchy. According to the late census, the Protestant churches of the United States are about thirty-two times as numerous as the Catholic and can accomodate more than twenty times as many worshippers. The proportion of adult Catholics of this country to the whole population is only as one to twenty-eight. In the State of Virginia, where the Order seems to flourish, the Catholic churches cannot accomodate one hundredth part of the number receiving accommodations in the Protestant churches. These, sir, are the facts by which this new-born scheme of bigotry and intolerance must be tried. This is the monstrous power that is to swallow up our liberties, unless politicians and priests unite in open and secret combinations to check its aggressions. Now, I ask, can any man feel alarmed, who will allow himself to reason? The Papacy, like every other force in society, must submit to those necessary conditions of life which surround it. It has seen fit to take up its abode in our Democratic Republic, and, in doing so, it has been compelled to divest itself of its most odious and repulsive pretensions. It may exert a pretty decided influence upon our civil and ecclesiastical polity; but while thus acting, it will be incessantly and most powerfully acted *upon*, by the spirit of free inquiry, by our republican institutions, by our free schools, and by that general and traditional repugnance which all Protestant denominations cherish towards it. Herein lies the great blunder of Native Americanism. It supposes Catholicism to be an eccentric force, disowning all law but its own, entirely cut of from those conditions of of time, place, and circumstance, by which all other institutions are modified and controlled. Sir, it is impossible, in the very nature of things, that the Papal power should now be felt in the United States as it is in Italy or Spain, or as it was felt in those countries ages ago. It must obey the laws of its condition, and can no more withstand the multiplied moral forces which perpetually beat against it, than the physical world can withstand the laws which make it their slave. To suppose our Republic seriously imperiled by it, is to suppose the ages of darkness are about to return, or that under Providence the Catholic faith is designed to prevail over the world. "Every school-house is a barrier against it. Every printing-press is a battlement. Every steam-car is a battering ram to break it in pieces." Free thought, its free utterance, a free press, an open Bible, and a hearty trust in the almightiness of Truth—these are the only weapons needed here in the warfare against error; and in the hands of twenty-five millions of Protestants, there is wanting even the *shadow* of a pretext for secret combinations, or any sort of extraordinary measures in defence of our constitutional rights. Protestantism, with such advantages, can afford to fight its battles in the open day light of the world, and it dishonors itself when it invokes the machinery of despotism in its behalf. It confesses itself unfit for its mission, and thus strikes at its own life.

And this brings me to my second objection to Know Nothingism. Granting that our institutions are in danger from the rapid growth of Romanism among us, I oppose this new crusade against it, because its method of opposition must necessarily aggravate, instead of mitigate, the mischief sought to be cured. Secrecy, indeed! Our Model Republic loving dakness rather than light! American Democracy carrying concealed weapons! American Protestantism stealing the livery of the Jesuit, and at the same time raising the war-cry against Rome! The rights of conscience vindicated by a great American party, which makes Catholicism a religious test, whilst its members surrender their own private judgement and freedom of action to the majority of the Councils to which they belong! Has it come to this? Was the Reformation a failure? Were John Milton, Roger Williams, and William Penn, weak-headed fanatics? Is Protestantism to be saved and sanctified by men who systematically trample it in the dust? I could not be a Know Nothing, for the very reason that I am a Protestant. With me, Protestantism is too precious, too sacred, to be thus dishonored, even for its own sake. It is our life-blood as a people, and can only be preserved pure, by circulating freely and naturally through the body politic. Our Native American friends, by professing a peculiar zeal for it, and at the same time joining a secret, oath-bound political order, for the wholesale proscription of Catholics, prove themselves to be Jesuits in policy. Were they real Protestants, they would have faith in Protestantism as a principle; and they would show that faith, not by violating it, but by trusting it, and standing by it, in example as well as precept, under all temptations. They would recoil from even the thought of laying aside their legitimate weapons, to which Protestantism is indebted for all its genuine growth and strength, for the sake of employing either fraud or force in maintaining their cause. Their hatred of Jesuitism would make them the last to imitate its unhallowed practices. They would feel that the best possible service of Protestantism is the the testimony of a consistent example, and that its worst foe is the weakness that would build up its power by methods which are wholly at war with first principles. No good cause has ever yet been helped by enlisting the devil on its side, because no man has been found wise enough to tell how to employ him without thereby fortifying his citadel, instead of bombarding it.

No, sir, If Protestantism wishes to palsy the rampant spirit of Romanism, it must not borrow that spirit, nor adopt its tactics. The work that should chiefly concern it is at home. Its worst enemies are those of its own house-hold. Mr. Macaulay, in his masterly speech on the civil disabilities from the Jews, says truly: "Christianity triumphed over the superstitions of the most refined and of the most savage nations, over the graceful mythology of Greece and the bloody idolatry of the Northern priests. It triumphed over the power and policy of the Roman Empire. It tamed the barbarians by whom that empire was overthrown. But all these victories were gained, not by the help of intolerence, but in spite of the opposition of intolerence. The whole history of Christianity proves that she has little indeed to fear from persecution as a foe, but much to fear from persecution as an ally."

This is truth which Know Nothingism seems entirely to overlook. Let Protestantism, in the first place, understand itself, and define its own position. Let it digest its own manifold crudities, and purge itself of the spirit of persecution which has darkened its history from the beginning, and stayed its progress through the world. Let it exemplify, in effectual practice, its boasted dogma of the sufficiency of the scriptures and the right of private judgement, which it never yet has done as a general rule. Let it spew out, and cast from it with loathing, the execrable policy of Know Nothingism, which has assumed to act in its name, and the principles of which would fairly justify the most atrocious forms of religious persecution. Let it remember that the prosciption of Catholics for their religious opinions is just as detestable as the like proscription of Protestants; and that the only true ground to stand on is the sacred right of every man to enjoy, without molestation, the faith he prefers. This alone, sir, will render Protestantism invincible, and at the same time most effectually cripple the power of Rome.

And here, Mr. Chairman, I am naturally brought to a third and kindred objection to Know Nothingism. I do not think well enough of Protestantism, in its present guilty complicity with American Slavery, to enter the lists with it in its newly organized warfare against Popery. I should feel myself in strange company. I do not know how many slaves are held by American Catholics, but the number cannot be very great, judging from the number of Catholics in the South. Of our Protestant denominations, the Methodists, North and South, in the year 1850, owned 218,000, the Presbyterians, Old and New School, 80,000; the Baptists, 125,000; the Episcopalians, 80,000; the Disciples, or Campbellites, 100,000; other denominations, 60,000—making, in all, 663,000 slaves, held by the ministers and members of the Protestant churches of this country! And the American Tract Society, the Sunday School Union, the American Board of Foreign Missions, and, in short, all the grand instrumentalities which these churches employ for the spread of knowledge and religion throughout the world, are controlled by the Slave Interest. In this particular they seem to fill the Know Nothing measure, for they are completely "*Americanized!*" They expurgate the religious literature of the country, with a studious reference to the feelings of the slave-holder. They even plunder and defile the school books of our youth, in order to propitiate their Southern membership. They prefer denominational sway to the propagation of a pure faith. The most popular and influential clergymen of these churches united with Castle Garden patriots in 1850 in "saving the Union," and inundating the land with lower-law sermons. These religious bodies may have made some progress during the past few years; but they are essentially on the side of the oppressor to-day. They are the right arm of the Slave Power. In the language of Albert Barnes, so often quoted, "there is no power *out* of the American church that could sustain Slavery *an hour*, if it were not sustained *in* it!"

SINGULAR SLAVE CASE IN PHILADELPHIA.

From the Philadelphia Bulletin, July 18.

Much excitement was caused at Walnut street Wharf, yesterday afternoon, by the liberation of a slave family. It seems that a gentleman from Virginia, who is on his way north for the purpose of embarking to Central America, was on board the steamboat Washington, with a female slave and her two sons. Just before the starting of the line for New York, one of the abolitionists got wind of the affair, and a colored man accosted the party, who were on the upper deck, and inquired of the woman if she was aware that by the laws of Pennsylvania, she had only to step ashore with her children and they would be free. At this juncture the master stepped forward and told the negro that he desired no interference with his business, and that the woman knew where she was going. The colored man replied that he did not desire to interfere with him, but that he wished to inform the woman of her rights.

The mother stated that she did not know she was free, and expressed a desire to be at liberty. The Virginian then said that she could do as she pleased; if she wished to leave him she could go ashore. He then reminded her of her three children in Virginia, and asked her if she wished to be separated from them. "No, Massa," was the reply, "but I wants to be free." The slaves were then seized by the negroes present and hurried ashore. This proceeding was, however, not accomplished without a scuffle. The Virginian seized the colored man who had first accosted the woman, and also collared a well-known citizen and prominent abolitionists who had taken an active part in the matter. The latter threw off the slave-owner, who demanded of him whether he would be responsible for these people. The Philadelphian replied "I will be responsible for every shadow of a legal claim you have upon them," and handed him his card.

During the scuffle the officer of the boat who seemed puzzled to understand the proceedings, interfered to prevent disorder. The Virginian went on shore and made an effort to obtain the assistance of the police. The latter declined to interfere. The woman and her two children were finally hurried up Dock-st. and put into a cab amid the cheers of the crowd. The vehicle was driven rapidly down town, and the discomfited owner was left to digest his mortification the best way he could. The Virginian stated that he was Minister to one of the Central American Governments.

From the Philadelphia Bulletin, July 19.

The slave case has assumed a more serious phase than we had anticipated.

Yesterday application was made to Judge Kane, in the United States District Court, for a writ of habeas corpus, to be directed to Mr. Passmore Williamson. The writ was granted and made returnable at 3 o'clock in the afternoon. At that time Mr. Vandyke appeared for Mr. Wheeler, and Edward Hopper for respondent. Mr. Hopper stated that he had appeared at the request of the respondent's father as a mark of respect to the summons of the Court; that Passmore Williamson had left for Harrisburgh on private business.

Mr. Vandyke replied that he who had the wrongful possession of a person should be present to answer the writ of the Court; but if the party were not present he would ask for an alias habeas corpus, returnable at such time as the Court might suggest. His Honor then fixed this morning at 10 o'clock for the return of the writ.

The writ commands Mr. Williamson to bring in the bodies of Jane, Dan and Isaiah, the servants of Mr. Wheeler, to await and abide the decree of the Court.

Yesterday afternoon Deputy United States Marshals Jenkins and Crossin arrested five colored men on the charge of riot and committing an assault and battery on Mr. Wheeler at the time of the rescue of the slaves.

The prisoners were taken before Alderman Freeman, and committed in default of bail for a further hearing at 11 o'clock this morning.

This morning at 10 o'clock the return to the writ of alias habeas corpus was made by presence of the body to whom the writ was directed. Mr. Vandyke appeared on the part of the United States, and Messrs. Gilpin, Hopper, Pierce and Birney on the part of the respondent.

The respondent, Passmore Williamson, Esq., made a return to the Court to the effect that the bodies of Jane, Daniel and Isaiah, mentioned in the writ to him directed, were not now, and had not been at any time in the custody, power or possession of the then respondent.

Mr. Vandyke made a statement, as he said, of the facts of the case, and said if his statement was true, the return was false.

Mr. Hopper, one of the respondent's counsel, then asked time to prepare testimony to prove the return.

The Court said that if the evidence was gone into and a *prima facie* case was made out, the Court must bind over the respondent on a charge of perjury, and of course evidence for the defense could not be taken. He could not agree to a postponement. If the facts are as stated by the relator, there has been a cruel outrage of a most criminal nature.

Hon. John H. Wheeler swore: Is a native of North Carolina; is the owner of the colored persons named Jane, Daniel and Isaiah; left Washington City on Wednesday the 18th, under an order from Government to embark at New York for Nicaragua, to which port he was an accredited Embassador; he had been in the service about a year; his wife and three servants were with him; reached Philadelphia about 1½ o'clock on his way to New York; shortly before 5 o'clock, (the last bell had just rung at 5 minutes before 5) while I was reading the evening papers, an individual whom I recognized as Mr. Passmore Wiliamson (looking at the respondent) came up to me and asked if he might speak to my servants; witness replied that he could not imagine what business he could have with his (witness's servants, and that if he had anything to say, witness was the proper person to say it to; Mr. Williamson then pushed past witness and asked the woman (Jane) if she was a slave, and if she knew she was in a free country, or something like it, and then, "if they (the servants) would like to be free;" the woman replied that she knew with whom she was going, where and how she was going; the respondent then took her by the arm and began to force her away; witness interfered, and said to Mr. Williamson, "I wish you would go away;" two colored fellows who had come up then seized and held witness, and one of them said, "If you make any resistance I will cut your throat;" do not know the proper names of the negroes who seized and held me; one of them is called "Rabbit;" by the interference of some gentleman, who seemed to be a traveler, the negroes released the witness and he hurried down to the lower deck and saw Williamson hurrying the woman off, and other colored persons with the boys, who were struggling to get away; went up to Williamson and asked him what he was going to do with the woman; he answered that his name was Passmore Williamson; that he could be found at Seventh and Arch-sts., and that he would be responsible for any legal claim he (witness) might have on the slaves; by this time the colored persons with Mr. Williamson had got the servants off the wharf, and turning down the first street above the wharf (Front-st.,) hurried them into a carriage which was standing about a square below Walnut-st., in a large open space with large warehouses in it (Dock-st.); after the negroes had got off the boat, Mr. Williamson walked behind the crowd and said something in a whisper to a large burly policeman who was standing near.

The witness spoke to the policeman, asking him to observe the people who were committing the outrage, but the policeman refused to have anything to do with the matter, as "he was not a slave catcher."

Other combatting testimony was given, after which Mr. Vandyke moved, 1st, that the respondent be held in bonds for contempt in making a false return to the Court, and 2d, That the respondent be held in $5,000 to answer a charge of willful perjury.

Mr. Gilpin asked whether the Court would now hear the respondent on the question of contempt. He was instructed by his client to say that evidence could be offered which would put a different complexion on the case.

Judge Kane said he would either hear counsel on the question as it now stands, or he would hear evidence for respondent.

Mr. Hopper said the motion of the District Attorney had taken himself and friends by surprise, and he would ask time for consideration.

Judge Kane understood that the respondent was not willing to take the stand and swear that he had further evidence to offer. If the respondent would make oath that he had such evidence in prospect, the Court would consider the application for a continuance.

Mr. Passmore Williamson was then affirmed, and testified in substance as follows; After the colored people left Dock-st. in the carriage I saw no more of them; I do not know where they are have had no control over them, nor have I had any hand in their escape; my whole connection with the affair was this: I had heard that these three persons were in the city, and I felt anxious to inform them of their rights; for this purpose I went to Bloodgood's Hotel, where I saw a yellow boy; I asked him about the matter and he told me where the party was.

When I went upon the upper deck of the boat I saw that man (pointing to Mr. Wheeler); I approached the colored woman and asked her if she knew her rights—that by law she was free; Mr. W. asked me what I wanted; I told him my errand; he (Mr. W.) kept interfering, and said she knew her rights and he did not want any interference with his affairs; Mr. W. reminded her of her children at home, and asked her if she wanted to leave them; she replied that she did not, but that she wanted to be free; Mr. Wheeler insisted that the woman did not want to go; there was an excitement, and the children cried; I saw them taken away; the object was secured of enabling them to act in accordance with their rights.

Question by Mr. Vandyke—was it your object to take them from Mr. Wheeler?

Ans.—It was, if they desired it.

Cross-examined—Wm. Still, a colored man, first informed me of the matter; he laid upon my desk a note containing the facts; I told him to go to the wharf and attend to it, that I was going out of town; I afterward altered my mind and went to the boat; I was there before Wm. Still; I don't know who engaged the carriage; I don't know who had hold of Mr. Wheeler; I told Mr. W. I would be responsible to him for any damage his rights might sustain.

Question by Mr. Vandyke—Did you say his "rights" or his "legal rights?"

Answer—I do not recollect which I said; no man has rights that are not legal rights; I told Still to get the names if he could, and if they went to New York we would telegraph there; he said there was nothing in the way of their remaining here if they wished; I told him to hurry down to the wharf and see that their wishes were complied with; my first idea was to get out a writ of habeas corpus here, but as there was no Judge in town I thought it best to telegraph; I was afraid that as the boat was starting we would not have time to accomplish anything; still said nothing to interfere; when I went down to the boat I saw him talking to Mr. Wheeler; he is clerk at the Anti-Slavery Office in North Fifth-st.; Still was the only person on board I knew; I saw him this morning; we had a conversation respecting this case; we conversed as to the safety of the party; he said they were safe, and that they would not return under any circumstances; he did not tell me where they were; I am Secretary of the Acting Committee of the old Pennsylvania Anti-Slavery Society; Mr. Still did not tell me at what time the party returned; I do not know who got into the carriage; I saw it drive off.

Mr. Vandyke contended that the respondent's testimony was no testimony at all. His statement was not sufficient to contradict the positive evidence of disinterested witnesses. It was apparent that these slaves were within the control of the respondent. The latter, the District Attorney contended, had disposed of this property, and he could reach it if he felt disposed.

The respondent was the ringleader in robbing the owner of his property. He then leaves town and this morning early he has a conference with his companion in crime.

Mr. Vandyke went on to argue that the return to the Writ was not only an evasion but absolute falsehood, and that the parties were under the control of the respondent. The District Attorney compared the respondent to a pickpocket who steals a purse and hands the plunder to a confederate. He urged in conclusion that the respondent had not purged himself of contempt, and that he was liable for it and for perjury.

The respondent's counsel, after consultation, determined to leave the matter to the Court for decision without argument.

Judge Kane said the case was so grave, and its consequences might be so very grave to the respondent, who might even pass into the condition of a prisoner, that he was desirous, before passing upon the two motions, to have time for reflection. In the mean time bail might be taken in $5,000 for a further hearing on the second motion, on the charge of perjury, and the motion for contempt would go over.

He would also say at the risk of its being considered extra-judicial, that if it is really in the power of the defendant to produce the bodies of the three persons, it would seem to him (the Judge) better for him to do so. Judge Kane said in conclusion, that he would hold Mr. Williamson in $5,000 for a further hearing at the next Term of the court on this day week.

Bail was entered. The Court room was densely crowded with spectators.

From the N. Y. Evening Post.

FREEDOM OF SPEECH.

We are delighted to see the government organ at Washington coming out in favor of freedom of speech. The amplest liberty of discussion in all questions of a political nature, if we can understand the Washington *Union*, in the passage we give below from its yesterday's sheet, is not only to be allowed but even encouraged.

Freedom of Speech.—Governor Willard, of Indiana, made a noble and eloquent speech to an immense crowd in the court-house last evening. We never heard a more appropriate address, or one better received. We hope his old friends in this county will have an opportunity to hear more of the same sort. Governor Williard spoke in the court house because he himself preferred to, and because his friends did not wish to subject him to the annoyance of an organized band of ruffians, who seem to be gotten up to disturb democratic meeting systematically. It is now pretty well understood that there is no freedom of speech in this city. Last night, even in the house, there was not an entire exemption from interruption.—*Louisville Democrat.*

"Even in England, where there is a perfect union of church and state, and where Catholics and Dissenters still labor under humiliating disabilities, freedom of speech is not only tolerated, but it is encouraged from the very spirit of its institutions. But Know-Nothingism, from its organic character is as much opposed to the light of truth as it is to the light of day; and holding the rights of conscience and freedom of speech in equal and utter disregard, it answers arguments with outrages, and attempts to stifle free discussion with ruffian violence. Conceived in fraud and sustained by falsehood—inculcating a system of mean, wretched, cowardly lying, for initiation to full communion—no wonder that Know-Nothingism should be found in open, undisguised opposition to light and truth, against freedom of speech and freedom of action, and against any and every principle upon which the free institutions of our land have rested so long and rested so securely."

The doctrine of freedom of speech is here laid down with the most edifying liberality—and there is no limitation whatever. If in any country in the Old World or the New—in England or the United States—at the North or the South—you find anything wrong in the institutions, if you find any fault which legislation can amend, you are to be encouraged to speak. Disburden your mind freely, says the *Union*, and agitate. If any body attempts to prevent you by any other means than persuasion, the *Union* tells you that he is a ruffian, an ememy of rights of conscience, who answers arguments by outrage, and seeks to stifle discussion by violence. They who are against freedom of speech are against light—they who would check discussion, would check the spread of truth. Such are the views which the mouthpiece of the administration, holds respecting the freedom of speech—views most liberal, orthodox and unexceptional—our own views exactly.

The other day when a set of ruffians in Missouri destroyed the press of the Parkville *Luminary*, for speaking freely of the conduct of those who committed the late outrages in Kansas, we do not recollect that the *Union* used any of these phrases in condemnation of the act. But that was several weeks since, and the doctrine of liberty of discussion had not then been recognized by the government organ. Now that this liberty is to be "encouraged," we shall expect to see Mr. Park of the Parkville *Luminary* promoted to some government office in Kansas or elsewhere. He who stands up for the liberty of speech deserves well of his country, and shall have a foreign mission or a place in one of the custom-houses—the place of clerk or tide-waiter. Caleb Cushing's edict commanding that abolitionism in Massachusetts be crushed out, is to be revoked.

In Kansas, they knock down and offer to shoot the officers appointed by the Federal government for speaking plainly yet decorously of public authorities in the territory. This is not to happen again; freedom of speech is to be "encouraged" and to be encouraged it must be protected. In Kansas they have a spurious legislature now sitting, which designs to enact laws expelling from the territory all who express themselves favorable to making Kansas a free state. These laws are to have the veto of the Governor appointed at Washington, and if any attempt be made by Atchison and his crew to supply the defect of law by violence, the government is to step in and protect the genuine residents of the territory and enforce order—for the freedom of speech is to be "encouraged."

In short, that golden time which political dreamers have sometimes seen in vision, but never in reality, when not only is nobody to be turned out of office for speaking his honest thoughts on a political question, and nobody to be molested in any part of the country for belonging to an unpopular party, but plain speaking is even to be rewarded; the Executive is to look about for men of frank and blunt honesty in the expression of opinion as the most proper persons to fill the offices in his gift, and any attempt to interfere with the right of free discussion will be sure to awaken his special displeasure, and to be counteracted by all the means which his high station and the laws of the land place within his reach.

FUGITIVE SLAVE EXCITEMENT--LUDICROUS MISTAKE.

An event occurred yesterday, which though ludicrous, shows how earnest our citizens are in their opposition to the Fugitive Slave Law, and to Slave catchers in particular. We proceed to give it in full below.

The report that a slave catcher had arrived at the Mononghela House and was about to confer with the Slave Commissioner about the recapture of his fugitive slave, spread to all parts of the city and as may be supposed, no little excitement was manifested by the Underground Railway men and by other Abolitionists in the city. Committees of citizens were appointed to take the matter in hand find out his intentions and adopt such measures as the circumstances of the case called for.

The supposed slave catcher, who had not for a moment the least misgiving that he was regarded in that odious light, was in bed when the Committee waited upon him to find out all about him.—His astonishment may be conceived, and he made all haste to explain. His name is H. B. Northup, and he resided at Sandy Hill, Washington county, New York, and having had an urgent call to be in Philadelphia, wished to leave directions with the United States Clerk relative to the transaction of some business, so that he might leave the city, by the ten o'clock train. A stranger, he made enquiries for the residence of Mr. Sprowl and he was directed there by Dr. McCook, Jr.

So far from being a slave catcher, or having the least sympathy with the law, he was the individual who rescued Solomon Northup, whose work "Twelve Years a Slave" every body has read, from slavery in Louisiana. He felt mortified that after his long connection with the cause he should be regarded in so odious a light.

One of the committee observed that, as regarded his name, he might have stolen it, gently insinuating that a slave catcher would not hesitate at a small matter of that kind. At last however he convinced them of his identity; they also stated that in all the colored congregations in the city notice had been given from the pulpit that slave catchers were in town, and that every fugitive slave in the city had better conceal himself, which advice was doubtless immediately and rather extensively acted upon.

Dr. McCook in the meantime had suffered great annoyance from our zealous anti-slavery friends, who supposed he was in league with the slave catcher. Even after the matter was fully explained, the annoyance continued, as the matter had become a joke too good to keep quiet about.

Mr. Northup was waited upon by several committees of colored persons and whites, at the clerks office yesterday morning, while he was transacting his business, when he again explained to the satisfaction of all concerned.

We had some conversation with Mr. N. and he states he bears his fate with resignation though it was rather mortifying that after the years he had spent in the anti-slavery cause, he should so suddenly find himself classed with so dishonorable a set. Still, he said, it was an evidence that Pittsburghers are all right on the subject of the law.

From the spirit manifested we are of the opinion that a slave catcher would have but a small chance in this city, as without doubt the colored persons in the city keep themselves posted up perfectly.—*Journal and Visitor, July 16th.*

SOUTHERN CHIVALRY IN A CHELSEA OMNIBUS.

This morning, while one of the Chelsea omnibuses was coming over Chelsea bridge, in which were seated many of the fair daughters of Chelsea, and several gentlemen, an amusing incident occurred.

While at this office in Chelsea, a soap locked biped stepped into the omnibus and took a seat. He was a man who had the appearance of being born on the brown hills of New Hampshire, and yet in his bearing and look, he very much resembled a Mississippi river blackleg, or a Southern third rate slave-driver.

Well, the omnibus started, and all was quiet until it reached the toll-house, where Robert Morris, Esq. a member of the Suffolk bar, got in.

At this the stranger looked daggers, but succeeded in holding his temper until half way over the bridge, when, finding that Mr. Morris was permitted to take a part in the conversation, his wrath kindled to a pitch beyond endurance, and jumping up caught hold of the strap, and pulling with all his might, exclaimed, "Stop the omnibus and let me get out, for I come from a section of country where a d—d nigger is not permitted to ride with white gentlemen." After a general hiss of indignation, and a little advice from the passengers to our distinguished traveler, who had shown so much of the Southern chivalry and pure codfish aristocracy, he was permitted to leave—and the last then seen of him, he was footing his way over the bridge alone, in a pelting rain shower rather than remain in a carriage with a man every way his superior.

The best part of the story, however remains to be told. At Charleston, Mr. Morris got out of the omnibus to attend to a little business, and in the meantime the chivalric Southerner had entered a Charleston coach to complete his journey. Mr. M. having concluded his engagement also sought further conveyance to the city, and, as luck would have it, got again into the same vehicle with his white skinned friend, who, just at the moment of his entrance, was narrating with great pathos his extraordinary adventures upon Chelsea bridge.—Morris being known by many of the passengers, a broad titter ensued as his genial countenance appeared, while the poor, haunted Southerner stopped short and looked aghast with horror. It rained past the protection of umbrellas, the company *would* have Morris remain, and the poor wretch who in his section of country did not ride with "niggers," was obliged to sit cheek-by-jowl with our friend Morris for the residue of the trip!—*Boston Tel. 7th,*

MR. S. M. BOOTH.

The contest between the United States and Wisconsin, in regard to the efforts made to immolate Mr. S. M. Booth, of the Milwaukie *Democrat*, on the altar of slavery, seems scarcely to have commenced. It will be remembered that he was convicted of having aided in the rescue of the negro Glover, claimed by a Missourian named Garland as a slave—and sentenced to pay a fine of $1,000, and undergo imprisonment, but subsequently discharged by the Supreme Court of Wisconsin.

Since that time Garland sued him in the U. S. District Court for the penalty of a thousand dollars awarded him under the Fugitive Slave Law, and the case was tried before the U. S. District Court a few days ago, being characterised by the same disregard of common sense and law, on the part of Judge Miller, as marked the criminal trial in the same court some months ago.

The action was one of debt—yet going beyond the ordinary causes of challenge, in civil cases, of affinity, interest, prejudice, and the expression of opinion, the Judge enquired of jurors whether they had any conscientious scruples against finding a verdict for the plaintiff—a question we never heard asked in a civil suit. If the twelve Apostles had been summoned into the jury box, Judge Miller's test would reject the eleven honest, fearless, conscientious men, who dared to obey God rather than human law, and would have left the Judge in company with the traitor Judas, who sold his God for thirty pieces of silver, and made a chattel of incarnate Deity,

"The Sovereign, Creator and Saviour of all."

Of course a verdict was rendered in favor of Garland, and judgment entered for a thousand dollars, from which there can be no writ of error taken to the Supreme Court of the United States. Should the Marshal seize upon Booth's press, he will replevy it, in the State courts—and another collision will ensue between the national and state authorities. We shall look anxiously for the result—but have confidence in the power and will of Wisconsin to protect her own citizens.

J. T. Willis, Esq., one of Booth's counsel, is a notorious wag, and gave Miller some hard hits for his ridiculous decisions in the case. Since its decisions, having observed that every cause tried before the court during the present session, thus far, has been decided in favor of the plaintiff, and having a cause in which he was employed on the side of the defendant, he got up in court and coolly *asked the Judge if he had any conscientious scruples about deciding a cause in favor of the defendant.—Pitts. Dispatch.*

EDITORIAL HONESTY.

Bro. Pettijohn, of the Indiana M. E. Conference, now stationed at Fort Wayne, when studying medicine at Philadelphia, was a constant hearer in our little Wesleyan Chapel, and a frequent visitor at our house. Since returning west, he has entered the ministry, and of late been travelling South for his health. The facts about ministers holding and selling slaves, which he has published, have been copied throughout the length and breadth of the land. While this has served the cause of truth, and spurred on the anti-slavery Methodists to more determined opposition to Slavery, it has rebuked the shameful perversion of facts which has characterized not a few Methodist preachers and some Methodist papers. No man feels the rebuke more keenly than Dr. Elliott, of the Western Christian Advocate. After giving Pettijohn's facts, and getting up a large surplus of sham anti-slavery indignation over them, a change has come over the spirit of his dream. The disgraceful and just stigma they fix on Methodism causes not a few of the Southern brethren, who know the statements to be true, to attempt concealment by raising a great dust over the matter. They demand the detailed proof of what Bro. Pettijohn saw with his own eyes, and insist on his being regarded as a liar, if he don't go through the onerous duty of preferring charges and bringing to trial the alleged offenders.

To this demand Dr. Elliott becomes a party, and Bro. Pettijohn replies, showing how unreasonable and uncalled for such a demand is. He however volunteers to say:

"But now, in order to accommodate the feelings of some who are terrified over this subject or the facts that have been thus disclosed, I will slightly change my position, but leave room to embrace the same as any other facts that I may choose to produce. I will now accordingly state my proposition, and will hold myself responsible for its proof.

"Some members of the Methodist Episcopal Church do trade in the bodies and souls of men—for what is a body without a soul? you can't sell a dead negro—and still retain their membership in our church. This, I am sorry to acknowledge, is true; who dares to deny it? And it certainly is true, to our shame as a Christian church, that such things can be suffered within the pale of the church. Now I wish it distinctly understood, that I believe, although such things are done by members of our church, and they retain their membership in spite of all the laws of the church on this question, yet I am equally sure that such things are in direct violation of the true spirit or genius of our beloved Methodism. But I am indeed sick at heart with this mock sympathy manifested upon the part of some who appear to be so much affected and deeply sorrowful that such things have been exposed to the public gaze. I am equally sorrowful, too, and I could at this moment weep as I reflect that the Church of Jesus Christ, and that Church that I love as I love my own life, I could at this moment weep bitter tears of grief when I remember that not only our members trade in slaves, and retain their membership in our Church but some of our own church members are bought and sold as the ox from the stall. O, is it any wonder, then, when these solemn truths are before us—is it any wonder that there should be some of the dying agonies of this man of sin manifested? I tell you that just as sure as the truth in reference to these things is uncovered, and brought before the minds of the intelligent and pious, just so sure will a pure and holy sentiment come from the great, benevolent and christian heart of this commonwealth, that will put to blush this monster iniquity, so that its ugly and hateful form will never again be seen, especially within the pale of the Christian church at least, and in this way we will, by the power of public sentiment, drive it to its native hell.

"Now let me ask in the name of reason, had not our good brethren, who are so sorry and so much grieved that these things have been published to the world—had they not much better weep over the sad and melancholy truth that members of our church can make merchandise of our fellow men? Yet in spite of our present rule upon that subject, they retain their membership among us, being, at any time they demand it, entitled to a letter certifying that they are members in good standing in our church."

This is in the first column, fourth page of the Western Christian Advocate for July 11, 1855. And what says the doctor to all this?

"From the article of Bro. Pettijohn, on our fourth page, it will be seen that he declines to give the names and accusations, to the proper authorities, of those whom he charges with gross immoralities. It is a clear case that requires no circumlocution, that persons are always considered as innocent till they are proved guilty. So we consider it to be the case here, and the public will treat those persons charged by any accusers as innocent till they are proved guilty. We want no more such allegations in the Western Christian Advocate."

That is, "Pettijohn, such is my determination to screen the abomination of Slavery as practised by Methodists, and such my preference for negro-traders over Abolitionists, that I brand you as a liar, until you demonstrate the opposite. For, although negro-selling Methodists are to be accounted 'innocent until they are proved guilty,' abolition Methodist preachers are to be regarded as guilty until they are proved innocent!" Such is the aspect that affairs now wear, as it stands printed in the columns of the Western Christian Advocate. And yet Dr. Elliott believes in his heart every word of Pettijohn's statement from first to last. Herein is a marvel.—*Wesleyan.*

ATTENTION! STAVE HUNT IN AMERICA!

"Two or three days since a gentleman of this parish, in *hunting runaway negroes*, came upon a camp of them in the swamp on Cat Island. He succeeded in arresting two of them, but the third made fight, and upon *being shot in the shoulders*, fled to a sluice, where the *dogs succeeded* in drowning him before assistance could arrive.—*St. Francisville (La.) Chronicle.*

A slave hunt in the United States! We wonder how such a thing is regarded by the despotism of the old world, which we are alluring to liberty by the beauty of our example!" A slave hunt in June, and the reading of "the immaculate Declaration" in July. Both events transpiring in quick succession, in the same country and in the same town and neighborhood. A man hunted by dogs, and "shot in the shoulders" in republican America, in the nineteenth century! Poor fellow! his only crime was that he loved liberty, and the dogs were placed on his track. He could not crush his aspirations for freedom, for heaven had implanted them in his bosom. Believing that "resistance to tyrants is obedience to God," "the third made fight" but the men and the dogs (*nobile fratrum*) proved too much for him. The dogs succeeded in drowning him!! And the brutal companion of the bloodhounds is called a gentleman!!! And the editor who without comment chronicles the deed, which must have caused a crimson blush to creep over the cheek of hell, is a gentleman also. This is one of the incidents of the peculiar institution. Who says this is not a free country?—*F. Douglass' Paper.*

FREE NEGROES -SOUTH AND NORTH.

Will some one tells us why there should be so many more free colored persons in the slave than in the free States? Why do they not all go among their friends in the free States? A Southern man can tell the reason; but we would like to have a real Northern Abolitionist discusss the matter.—*St. Louis Christian Advocate.*

The Minnesota Republican replies to this slave-holding "*Christian*" taunt as follows;

"A real Northern Abolitionist" will not find it difficult to solve so plain a question. A wicked prejudice against color has made negroes the subjects of contempt, persecution and civil disability in most of the nominally free States. This foolish prejudice is subsiding, and the people are again daring to be just. But hitherto the advantages of living in a northern State have not been enough to balance in the colored man's mind the increased rigor of the climate. Attached by the tendencies of his nature and by the presence of his race to the sunny clime which has given him birth, what should impel the free negro to leave the South, where his color is too common to attract attention and obloquy, and go North where chilly blasts would pierce his sensitive frame, and where every every other man would twit him of being a "nigger," and treat him as though it were a crime to wear the skin Jehovah gave him?

It is true the "real Northern Abolitionist" declaims against those Southern laws which forbid teaching a colored person to read, and which prevent his receiving thorough religious instruction, &c.; but he is not less prompt to rebuke the same tyranny and spirit of caste in the free States.—And the Advocate—if it be indeed a *Christian* Advocate—will doubtless be glad to know that extensive movements are on foot among "northern Abolitionists" for the education, elevation and enfranchisement of this long neglected and down-trodden class.

FREEDOM IN TEXAS.

We have frequently mentioned the able and independant conduct of the German paper the Zeitung, published at San Antonio, in Texas, and especially its bold and augmentative opposition to slavery, as fatal to the progress and growth of Texas. The following paragraph from the Austin State Gazette shows the freedom of discussion which there provails, and the manner in which the arguments of the Zeitung are met:

"This Free-Soil organ has a column and a quarter dedicated to the Gazette. It is the first, and we trust the last time that we shall find this incendiary print upon our table. In Louisiana it would come within the range of the statutes which provide for imprisonment for life, or the *infliction of the penalty of death*, upon any person who shall 'publish or distribute' such work. He intimates that all the Germans in Texas are as bitterly opposed to negro slavery as he is, and he has the impudence to defy us 'to strike at the root of the matter'—these are his words—'unless we stop the immigration of Germans.' It certainly becomes the Germans to disavow this organ. If we could believe his assertions to be true, *we would not allow a German to tread our soil!* This beautiful and lovely country, intended by its products of cotton to be the home of millions of our Southern sons, and by its position and resources capable of wielding the sceptre of political and commercial power in the South, is too precious a heritage to be despoiled at this time by Abolitionists, and that incendiary hand, too, to come from foreigners to whom we have tendered the rights of American citizens! We hope to see the law of Louisiana re-enacted in Texas and carried into execution."

Uncle Toney.—Toney Proctor, a free man of color, died at the residence of H. L. Rutgers, Esq. Tallahassee, Florida, on the 16th ult. The Tallahassee *Sentinel* says that he must have been at the time of his death at least one hundred and twelve years of age, and the probabilities are that he was several years older. It is known as a historical fact that he was at the battle of Quebec, on the 13th of September, 1759, some ninety-six years ago. His recollections of that event were clear and distinct. He was in the vicinity of Boston at the time the tea was thrown overboard, and afterward at the battle of Lexington. He came to Florida long before the change of flags, and settled in St. Augustine, where he purchased his freedom, married, and reared a large family. He complained of no pains no sickess, no aches of any kind. Being asked on Saturday morning how he felt, he replied, "Ah, Ben, I'm going." His extremities felt cold, and his breathing began to grow short, and gradually contined to grow shorter, until he breathed no more. Death seemed to come upon him like falling into a gentle sleep.—*Life Illustrated.*

John Morrow, United States Sergeant at Fort McHenry, charged with having caused the death of the soldier Louis Loupe, has been committed to answer to the charge of murder.

The Anti-Slavery Bugle.

SALEM, OHIO, JULY 28, 1855.

Ill Health has prevented our usual attention to the paper this week.

SLAVE CASE IN ARKANSAS.

The Van Buren Intelligencer says that it has recently decided by Judge Ringo, of that State, that slaves are not recognized as property by the laws of the United States. The case upon which his decision is based is briefly this:

"Two negroes had been convicted of larceny in forcibly rescuing and taking away a slave woman from two gentleman in the Creek nation. A motion was made by counsel for the accused in arrest of judgment, on the ground that slaves were not known to the United States laws as property, which motion was sustained by the Judge, and consequently the negroes were turned loose.

"Another negro indicted in the same case, was also turned loose, a *nolle prosequi* being entered in this case after the decision of the Judge had been given.

The Intelligencer says that the decision is undoubtedly law, but it is a bad state of affairs for those owning slaves in the Indian country; because there is no law to prevent the stealing of all the negroes in the Indian section, if men are disposed so to do.

Well done for Judge Ringo, of Arkansas. Our dough-faced Northern Federal Judges would doubtless have found some method of making a different decision. Judge Kane, for instance, who, as in the Philadelphia case, could so promptly suggest to the loss quick-witted prosecutors, that if the man could not be held for negro-stealing, he might for perjury, or some other crime. At all events, the men who trespassed on the right of slaveholding would not be turned loose like these Arkansas negroes. These two cases, laid side by side, forcibly suggest the doubt, whether slaveholders would be able to get along successfully with their slaveholding if they were not helped out by the cunning and knavery of their willing Northern helpers. No indeed; never would McLean, Miller, Grier, Kane or Curtis make such a blunder as to play into Gerrit Smith's and William Goodell's hands, as Judge Ringo has done.

There is a plenty of the heart-rotted timber left, out of which these Judges can be made, in Yankeedom. Had not the South better get her Judges from there, as she does her shoes and slave-whips? We can spare the "stuff" without loss. Nay, we shall be the richer for it.

Two Massachusetts Patriots.—Gov. Gardner, of Massachusetts, seems not to have relinquished all intention of nullifying the personal liberty bill of that State. That bill requires the appointment of a State Commissioner in each county, to enforce its provisions, and protect and defend any person claimed as a fugitive slave. The Governor has selected for this purpose some of the hunkers whose sympathy for the fugitive slave law greatly preponderates. Two of this number have patriotically declined the acceptance of the Governor's commission, assigning as their reason the unconstitutionality of the Massachusetts law. It is most fortunate for any fugitives who may chance to stray into the respective counties of these two eminent patriots, that they are so scrupulously conscientious in their nationality. One of them indeed, is a fugitive slave commissioner.

Southern Kicking.—At a ratification meeting in Mansfield last week, Capt. Ford made a speech in which he said, "Let us speak as a North should, and resolve that Slavery shall not be recognized except by the municipal authorities of the States. The South will kick up; will kick high; but will never kick out of the traces; she will always light back in her old tracks. Our country demands it. Our country, look at her."

The Captain is right about the height and harmlessness of the kicking, if the North will only "speak as a North should." But she fails to speak as she should, when she says, Let slavery be recognized by municipal or any other authority in the Union.

More than could be expected.—We learn from the Cincinnati Herald of Freedom that the Cincinnati City Council has performed a little act of justice hardly to be looked for in these days of negro hatred and prejudice. The vote of a Mr. Beekly, of that city was refused last fall on account of his complexion. Mr. Beekly, determined to maintain his right of franchise in the courts. He prosecuted the Trustees of this ward and the court decided him entitled to the franchise as a citizen of Ohio.

Subsequently says the Herald, "the Trustees of the ward applied to Council to reimburse them the money they had expanded in defending the suit, and the costs which the courts has imposed on them, which request was complied with, Mr. Beekly now came forward and asked the Council to refund to him the money he had expended in carrying on the suit, $22,08. Council very promptly, under the circumstances granted his prayer."

Minnesota is stirred most thoroughly with the Republican movement. The Territorial Convention was to have been held on the 25th inst. At one of their County Conventions, we noticed among the resolutions one affirming the illegality of slavery, and calling upon Congress to suppress it. Minnesota Republicanism seems bolder than some of the article we have nearer home.

Not Forgotten.—Samuel D. Elliott, the only Massachusetts man who voted for the Fugitive Slave Law of 1850, was recently nominated for the honorary degree of L. L. D. The Board of Overseers of Harvard College, remembering the infamy of Mr. Elliott's vote, have refused to confirm the nomination. Some of those Massachusetts Yankees have troublesome memories, as many a doughface is beginning to find out. Mr. Elliott, it is said, receives his rejection with Christian composure.

Cassius M. Clay and Free Speech Triumphant.—Just as we go to press, we learn that C. M. Clay and John G. Fee were heard attentively, and without disturbance, on Saturday last at Scaffold Cane. The Slave holders of Rock Castle County have yielded before the courage of these men, and not even attempted to execute their threat that Mr. Fee should not again speak in the county.

See what courage for the right will do.

Anti-Slavery Lectures in Boston.—Arrangements have been made for another course of anti-slavery lectures in Boston the coming winter. John G. Whittier is to write an anti-slavery poem for the course.

Thomas Spooner President of the State Know Nothing Council, has issued a circular to the fraternity, urging them to vote for Mr Chase for Governor.

GOVERNOR REEDER'S MESSAGE.

The following is an extract from Governor Reeder's Message to the Kansas Legislature:

"From this summary, the length of which was been unavoidable, it appears that the laws of the United States not inapplicable to our locality—the laws of the Territory of Indiana, made between the twenty-sixth of March, 1704, and the third of March, 1805, enacted for the District of Louisiana—the laws of the Territory of Louisiana—the laws of the Territory of Missouri—the common law, and the law of the Province of Louisiana at the time of the cession, except so far as the latter have superseded the former, still remain in force in the Territory of Kansas. As the common law to a considerable extent was adopted for the Territory by Congress as late as 1812, and by the Missouri Legislature as late as 1816, and as it is perhaps the most complete and comprehensive system in the world, it has, without doubt, superseded and supplied a great amount of the law previously existing. In the mass of conflicting legislation, however, it will impose upon your courts much embarrassment and trouble to decide the question of implied repeal which will continually arise, and I would therefore call your attention to the necessity of curing this evil by some legislation which will declare distinctly which of these previous laws are in force and which are not.

The Slavery question is disposed of in the following manner.

"There are many specific subjects of legislation, some of which are expressly referred to you by the bill organizing our Territory, and others spring from the necessities of our community. Prominent among them is the question whether we shall build our Government on the basis of free or slave labor. Claiming as we do the same capacity for self-government as our fellow citizens of the States with a far greater, if not an exclusive, interest in the institutions and laws which are to exist among us: compelled alone to bear their burdens, and entitled alone to claim their benefits; wisdom, justice and fairness would dictate that those laws and institutions inside of the Constitution of the United States should be moulded by ourselves, stimulated by the absorbing interest we must feel in them rather than by the representatives or citizens of other States who are no more competent to the task than we—who have no stake with us in their results, and who would most indignantly repel any offer of reciprocity from us in assisting to manage their affairs. The provision of our Territorial Organic Act secures us this right, and is founded on the true doctrines of republicanism. It may be exercised in various degrees and in various ways, and whenever it is called into action it cannot legitimately be attended with that excitement which is incident to the agitation of the slavery question in the direction of an attack upon constitutional rights. An agitation of that kind, such as we have seen industriously prosecuted in the past history of our country by the destructive spirit of abolitionism can never be productive of aught but evil, and is calculated in an eminent degree to obscure the glories of the past to evoke the foulest spirit of discord among the citizens of our common country, and also to mar our brilliant future, if not to endanger the existence of our cherished Union. A want of fidelity to the solemn compacts of the constitution, and an attack upon the rights of the states, which are guaranteed by it, can have no justification or excuse. This view of the case, however, is not to be confounded with the discussion and settlement of the slavery question in our Territory, in its bearings upon the formation of our institutions. That has been referred to us as an open question by the legitimate action of the nation, and here it is not only the privilege but the duty of every man to speak his opinions freely and enforce them peaceably and fairly. Advocate and opponent stand on the same ground, and must mutually concede to each other the identical measure of right which they claim for themselves. Freedom of opinion and freedom of discussion, without licentiousness, are the very essence of republicanism at all times, are peculiarly to be respected here. The permanent character and high authority of a State Constitution, and the fact of its submission to a direct vote of the people of the Territory, indicate that event as a signal occasion for the decision of that peculiar question. In the meantime, however, a Territorial Legislature may undoubtedly act upon the question to a limited and partial extent, and may temporarily prohibit, tolerate or regulate slavery in the Territory, and in an absolute or modified form with all the force and effect of any other legislative act, binding until repealed by the same power that enacted it.

The Kansas Legislature has promptly commenced the work for which it was appointed, that of establishing slavery in the Territory. The following is a copy of one of its first acts. It was vetoed by the Governor, but afterwards passed over his head, they immediately adjourned to meet at the Mission on the borders of Missouri, and therefore convenient for the dictation which that state will continue to offer through the mock legislature to the people of Kansas:

"Sec. 1. Until the seat of Government is located by law, the session of the Legislative Assembly shall be held at the "Shawnee Manual Labor School," in the Territory of Kansas.

"Sec. 2. Until the seat of Government is located as above specified, the Governor and Secretary of State shall respectively keep their offices at the Shawnee Manual Labor School in said Territory of Kansas.

"Sec. So soon as this act shall take effect, the Council and House of Representives shall have power by a concurrent resolution, to adjourn its present session and hold the remainder of such session at said Shawnee Manual Labor School, and upon such adjournment, it shall be the duty of Governor and Secretary of State, respectively, immediately to remove their offices to said Shawnee Manual Labor School.

"This act to take effect from and after its passage."

Among other acts was also one to prevent the abduction of slaves.

Mr. M. F. Conway, one of the members elect, of the Legislature sent in his resignation to the Governor. He would not by acting with that body give countenance to it, forced as it was upon the Territory by foreign arms and he assures the Governor that "as a citizen and a man, he shall yield no submission to this alien Legislature. On the contrary, I am ready to set its assumed authority at defiance; and shall be prompt to spurn and trample under my feet its insolent enactments whenever they conflict with my rights or inclinations."

The Kansas Legislature met at Shawnee Mission on the 16th, inst., pursuant to adjournment.

Mr. Marshall gave notice of a bill, requiring citizens emigrating from Massachusetts, and those other States which have annulled, or may nullify, the laws of the United States, to take an oath to support the laws of Kansas Territory.

John Thomas Perry, of the Methodist Church, South, was elected Chaplain, July, 17th.

Mr. Marshall, of Pawnee District, introduced a bill, providing that every man who shall pay the sum of one dollar poll tax, and produce a receipt for the same to the judges of any election, shall be a legal voter, provided such shall be citizens of the United States, and shall have taken an oath to support the Constitution of the United States, and the act organizing the Territory of Kansas. Bill read first time.

Governor Reeder has informed the Kansas Legislature, that he does not recognise them longer as a legislature, and he declines meeting them at the Mission or removing his office there according to their instruction.

Seven slaves escaped from Pendleton county Va., a few nights ago, each one taking a horse with him. They are doubtless making their way for Canada. A considerable number have run away from Pendleton and Hardy within a year or two, and some of them who are in Canada are in the habit of corresponding with their friends in Slavery.

FREE SPEECH IN KENTUCKY—CASSIUS M. CLAY.

Cassius M. Clay has resolved, like an undaunted hero as he is, that he and others who wish, shall be heard on the slavery question or his tongue shall be silenced in death. Rev. John G. Fee was some time since forcibly carried by a mob from one of his meetings. Mr. Clay and other heroic Kentuckians, have resolved that Mr. Fee shall be heard on the very place where he was silenced. The government of Kentucky gives no protection to free speech, and Mr. Clay has gone armed for the unequal contest, with the weapons of death.—The following letter to the Cincinnati Gazette, of the 23d inst, was written on the eve of his departure. Doubtful, he evidently was of the result to himself personally, yet dauntless.

LIBERTY OR DESPOTISM.

July 19, 1855.

Eds. Gazette:—To-morrow I go to the field of contest, to determine whether the liberty of speech and religious freedom is longer possible in a slave State! In this unequal struggle, as the result cannot be foreseen, I deem it due my own character and the great issues pending, to say a parting word through a press where *suppression* is impossible. Born and bred in a slave State, every hour of my experience compels me to avow that the world has not yet begun to conceive the consistent Jesuitism and unfathomable atrocity of the slave *propaganda!* They who stand at the cradle, ignoring the holy sentiments which consecrate the pledges of devoted and mutual love, to cattelize God's noblest work, and to stifle the immortal aspirations of a human soul, are not the men to show magnanimity, or indulge in the weakness of justice, mercy and truth!

It is their vocation to dominate over the human mind, and to subject brute power to the superior force of intellect. Gentle, polished, and winning: stern, bullying and remorselessly cruel—appealing at one time to the sentiments, now to the passions, and then to the fears of men—they must be cunning in fence" indeed, who can stand up under such odds. No wonder then that they have taken possession of the press, the pulpit, and the Government, and that the boasted liberties of the American people lie crushed and bleeding under their iron heel! But despotism is, under whatever name, everywhere the same; and its chief and last resort is *force*. To *that* has the slave power now come. Its organs threaten to drive out the new Congress with arms—renewed violence swells on westward, and cannon and the rifle, and the bowie-knife, overthrow the civil power; and despotism rules supreme in places of vaunted "popular sovereignty," in the great prairies so often solemnly pledged to Liberty, to Civilization and to Christianity.

When Governor Reeder is threatened with a halter, and assaulted with intent to kill, the representative of the American sovereignty and Franklin Pierce, who was very manly in summoning the nation's power to the re-capture of a poor trembling fugitive from slavery, repudiates his own government and plunges the sword of justice into the heart of his own standard bearer, it cannot be expected that I should advance, unopposed the vanguard of the "Republican" army in the midst of its enemies. I see now—I have long seen the meshes gathering around me. Let no man, therefore, too harshly reprove me if the instincts of self-preservation have caused me to cry out too wildly, for the composed ears of a self-deluding nation, against the ever onward march of Despotism! When Douglas and Co. repealed the Missouri Compromise, how could I refrain from denouncing them as *worthy of death*? Not from me comes the imprecation. I and mine will be forgotten in the greater issues of this crime, and my voice will be silenced amid the tears—the blood—the woe which follow in its wake, and the lamentations of the widows and the orphans, which it will have made! No, to all America the time has come—Liberty or despotism!

The Courier of Louisville found us quietly at our work—it called upon its myrmidons to imitate the deeds of Atchison and Douglas and String fellow: ready with pistol and bowie knife, they silence John G. Fee, the fearless, martyr spirit of our party, in Religion. If a lie had not followed fast in the footsteps of this execution, this had not been the land of slavery! He is *falsely* accused of distributing tracts to Slaves, and exciting insurrection! Mr. Fee sends his denial to the Courier with the programme of his action, laid down in the annual report of the American Missionary Society. Did he retract his calumny?—did he publish its refutation? No, that would not have been like the mercenary tool of despotism. *Unheard* he is condemned and silenced!

I come to the rescue of my friend, the defender of my cause—Now once more against me, also, unheard he published a libellous letter, and Jesuitically invokes bloodshed! The Resolutions passed at the Jessamine meeting and published in the Cincinnati Gazette, were read at the assemblies at Brushcreek and Scaffold Cave, that there might be no question about our motives and actions. I know too well the scoundrelism of that party to trust myself to their magnanimity. I flatter myself that my name is placed beyond the sphere of calumny, and all my past history gives assurance that my friends may have cause to mourn my fate but never my principles.

I call your attention once more to my letter to the New York Tribune, after the Nebraska crime. I ask of you the favor of its re-publication. I am cheered that I find myself in sympathy with the great minds and heroic hearts of the Nation.—Thank God for his foretaste of "the good time coming." All hail, Ohio!—all hail, the "North!"—all hail, the *Republican Party!*

Go on; then, with the sentiments of the 4th of July inscribed on your banners—July the 4th, and July the 13th: may they both be eras to be ever remembered among men!—When the aspirations of the great Jefferson shall be fulfilled, and the revolution begun in '76 shall commence being completed in '55!

But we shall not have a peaceful triumph. Deity vindicates and expiates the violation of His eternal laws. Blood consecrates ever the remorse of great wrong. Standing here under the acknowledged responsibilities of home and country, which no man can at will put off, I calmly look destiny, whatever it be, in the face, but living or dying, my aspiration shall be immortal—*may our country yet be free.*

Your obedient servant,

C. M. CLAY.

The following account of a previous meeting of Mr. Clay's, is from another correspondent, published in the same number of the Gazette:

CASSIUS M. CLAY ON THE STUMP.

Mt. Vernon, Ky., July 2, 1855.

Col. Johnson—*Dear Sir*: On Friday last I listened to one of the most remarkable as well as one of the most inflamatory speeches I ever heard—It had been published for some time that C. M. Clay was to address the people on Emancipation and Slavery meeting house, in this county, on the Kansas and Nebraska bill; and having a desire to hear the subject discussed, I went to hear him—but to my disappointment I heard but little upon the subject, it only being alluded to by Mr. C., in connection with the mob proceedings (as he termed them) of the Missourians, in the late election there: which seemed from the vehement manner that he spoke, was only done in order to arouse the passion of his followers to put them in order to receive what followed.

He at once took up the slavery question, and after depicting the awful sinfulness of the institution; and its blighting influence upon the community, and contrasting (in the most demagogueing manner) the most flourishing portions of some of the Free States with some of the most worn-out portions of Virginia and South Carolina, he said that he had come there that day to roll away the great stone—that it need no more be asked what their plan was for setting the negroes free: that their *motto was freedom on the soil*; that they were as much entitled to it as any man or woman on that ground, and that the time was close at hand when those who contended for remuneration for their slaves would be glad to get off even; for upon the principle of "doing unto others as they would have others do unto them," the negro would have a right to ask for a remuneration for his services. He denounced in the litterest terms the old Democratic and Whig parties, and said they could not be trusted, and as to the Know Nothing party, he gives it particular thunder; and seemed to have no confidence in any but the Free Soil party, which he said was now in the ascendency; that their cause was now secure, and went on to show the strength of that party; and the number of negroes in the South over the whites; which he said, in a conflict, would of course be added to the Free soil party, so that they had nothing to fear; that the time had now come to make a demonstration; and he for one was ready and willing to do his part.

He then spoke of the treatment that John G. Fee had received at the Dripping Spring, in Lincoln county: that they had applied to the court of justice for redress and had been refused; and he now intended that Mr. Fee should go to the Dripping Spring and there speak his sentiments, as a free man, and he intended to go with him and stand by his side; and if any man, or set of men took him down, they should walk over his dead carcass. He then called on the crowd to know how many there was on the ground who would go with them, when a number of voices were heard that they were ready and willing to go. He then told them to furnish their rifles, if they had any; if no rifle, their double or single barrel shot guns, their Colt's revolvers—and if they had neither, then their kitchen butcher knife, for the thing had to have a beginning, and it had as well begin at the Dripping Spring as at any other place. He said that the time for the meeting at the Dripping Spring would be set in a few days, of which they would have due notice; and then they would meet and consult, and they would not meet in a barn, out-house, or any secret place, like the Know-Nothings, but in open day light, like freemen. He said that the pro-slavery party, both in word and action, give the lie to the Declaration of Independence, but he would say, in the language of Patrick Henry—"Give us liberty or give us death."

Now, Mr. Editor, it cannot be otherwise than admitted that Mr. Clay is a talented man, and it cannot be otherwise than true that he is one of the greatest demagogues in this country. He spoke most vehemently about the old parties, stifling the common school system, stating that the perpetuity of this country fall depend on the virtue and intelligence of the people, knowing at the same time that he and those who he sends out, in all instances, go where there is the least education, to arouse the passions and prejudices of the people with their treasonable doctrines.

Yours respectfully,

W. H. KIRTLEY.

A NEW DESTROYER.

To the Editor of the N. Y. Tribune.

Sir: Homer Anderson formerly professor of Natural sciences and Mathematics in Clinton Liberal Institute, has invented an entirely new incendiary shell, which is here considered to be one of the great discoveries of the age. Some fifty citizens of this place witnessed the experiments made with complete success and wonderful execution I will merely attempt to give you a synopsis of his positions and the experiments made:

First—He will wrap in flames any fortification that the American People can erect either of stone or wood.

Second—Any shipping.

Third—Any city in fifteen minutes.

I must say, judging from the experiments made, these positions will be sustained in field or marine service. A six pounder was charged with powder and shell, and was fired at some rocks at a suitable distance. Electricity could not be more sudden than was the ignition upon rocks; corruscations of light arose some fifteen feet in the air emanating from materials under the most intense ignition. It rained very hard, but notwithstanding the rain it burned on the rocks twenty-five minutes and in various places on the grass, which was exceedingly wet. Cheers upon cheers burst forth from the gazers when they saw the flames bursting forth on the bare rocks, covering an area of twenty square feet before the sound of the cannon reached the ears, and too with a miniature ball whose weight when charged did not exceed nine pounds.

Prof. Anderson has accomplished what many have attempted and failed. Sudden ignition of gunnery and that from a cannon with perfect safety. He is warmly opposed to war, but considers the more destructive the agents used the more will they tend to lessen the chances of that great evil. I understand from him that he will give a public exhibition in come suitable place before leaving for Europe. Should he do so the public will be informed. Suitable fortifications will be erected and a number of pieces of artillery will be employed.

I candidly believe from what I have witnessed, that Sevastopol, or any other fortification must surrender whenever this agent is employed with suitable pieces of artillery. He has already had communications from various Governments of Europe respecting it. I shall hereafter give you a more detailed account of the experiments and of the formation of the ball.

Respectfully yours,

WM. J. KELLOGG,

Engineer, 1st Regt. N. Y. S. Militia

Close Reading.—The Buffalo Presbytery—New School—held its annual session last week with an unusually large attendance of clerical and lay members. Among the noticeable doings of the body was the election of the Rev. Jacob A. Prime (colored) Pastor of the East Presbyterian Church of Buffalo, to be their moderator. We refer to this says the Express, because Mr. Prime belongs to a race deemed by many to be too degraded to be worthy of the privileges of freemen, or to be entitled to respect and sympathy. But the intelligence, courtesy and dignity manifested in his deportment, while conducting the deliberations of the Presbytery, and also while presiding over the deeply interesting public services occuring during the session, commanded the admiration of all beholders.

The Treasures of Russia are always removed to Moscow during times of war, for safety, and it is stated that the bullion now in the Treasury there, greatly exceeds the sum held by the bank of England, and the estimated value of the gems and jewels is almost fabulous, before which the crown jewels and regalia of England sink into comparative insignificance.

A Russian Baptising Oil.—A correspondent of the Boston *Transcript*, writing from Moscow, speaks of having visited the Patriarchal Treasury, where is made the sacred baptising oil for all Russia once a year. The pots it is made of were given by Catharine II. There are three of them, four feet high, in gold and silver, and weighing 600 pounds each.

The Democrat party of Louisiana has adopted the Georgia platform, (the Union subordinate to Slavery,) and nominated a popular ticket. The rejection of the Catholic Know Nothing delegation at Philadelphia, will, it is believed, give the Democrats an easy victory in Louisiana.

Compliment to Mrs. Don Piatt.—The Dayton Journal publishes an interesting item in relation to this lady, who has recently arrived at home. The letter says:

Before Mrs. Piatt's departure, the American ladies in Paris presented her with a splendid service of silver, in token of gratitude for many kind attentions. By the Americans in Paris this presentation is considered as a reproof to the family of our Minister, Mr. Mason, who do not trouble themselves by civilities to traveling countrymen.

Mrs. Piatt is the author of "Bell Smith Abroad."

John M. Langston is the orator of the First of August Celebration in Cincinnati.

OBITUARY.

DIED—At his late residence in Salem, (where he removed from New Garden,) on Friday evening, the 20th inst., Thomas Galbreath, in the 72d year of his age.

He suffered the most excruciating pain for a few days previous to his death, by mortification in his feet, a disease incident to old age, all of which he bore as a philosopher and Christian, without a murmur, with patient resignation.

He was one of the first abolitionists in Ohio. His heart and hand were always open to relieve the wants and alleviate the sufferings of the needy and distressed.

For many years he was actively engaged assisting runaway slaves, having sometimes as many as twenty at his house at once. Hundreds are now in Canada, enjoying the rich blessings of freedom, procured by his assistance.

Of him it may truly be said, "A good man has died."

This noble and venerable man, although beyond three score and ten, retained to the last a lively interest in the progress of our country's welfare. A peculiar phrase with him was, "Let's try it up." Everything had to pass the ordeal of strict investigation before he received it as truth. And now he has gone to "try up" the realities of Eternity. Thank God for the hope, that when the Judge of all the earth shall summon the world to appear, he will say to all such, "Come, ye blessed of my Father, inherit the kingdom; for I was an hungered, and ye gave me meat; I was a stranger, and ye took me in; naked, and ye clothed me; sick and in prison, and ye ministered unto me."

DIED, of Consumption at his residence in Salem Tp., on the 20th inst. NATHANIEL M'CRACKEN aged perhaps 70 years.

Receipts for the Bugle for the week ending July 25.

Simeon Platt, New Brighton,	$1,50 563.
Eliza A. Stark, Brunswick,	1,52-567
O. L. Lathom, Welchfield,	1,50-510
John Nash, "	1,50-563
C. S. Edson, Franklin Mills,	1,00 557

WOMAN'S RIGHTS CONVENTION.

In accordance with a vote of the last National Woman's Rights Convention, held in Philadelphia, the next Convention will be held in CINCINNATI, on the 17th and 18th of October next.

In behalf of the Central Committee.

PAULINA W. DAVIS, *Pres't.*

Lucy Stone Blackwell, *Sec'y.*

ANNIVERSARY MEETING.

The Thirteenth Annual Meeting of the *Western Anti-Slavery Society* will be held at **ALLIANCE**, Stark Co., O., commencing on Saturday, the 25th day of August, and will probably continue three days.

The place selected by the Executive Committee for the meeting, is easy of access, and it is believed the accomodations for those in attendance will be ample.

Let all who feel an interest in the cause of Freedom strive to be present. The platform of the Society is free; and all who desire to present their peculiar views, or advocate their particular plan of action for the overthrow of Slavery, will be cordially welcome.

In these days, when the Southern Oligarchy is making its desperate moves, when the Anti-Slavery sentiment of the North is beginning to awaken, it becomes us all wisely to enquire in what manner we can render our efforts most available, and whether we should not all unite our forces under the banner of "*No Union with Slaveholders.*"

Come, then, to the gathering on the 25th!

BENJ. S. JONES,

Recording Sec'y.

Instruction in the Mathematics.

T. E. SULIOT, a native of Paris, and a graduate of the University of Glasgow, intends teaching the elements of Mathematics, from Geometry to the Differential and Integral Calculus, with their applications to Surveying, the Laws of Forces and of Planetary Motion—Classics and French, in the High School of Franklin, Portage Co., conducted by the Principal, Mr. Pecquet, and his sister, the Superintendent of the Female Department, who taught there last year, with great success, all the branches of an English Education, Music, &c.

Wishing to give their pupils increased facilities and a wider range of subjects, they have proposed to T. E. Suliot to join his labors with theirs.

T. E. Suliot does not include Algebra in his list. It will still be taught by Miss Pecquet, a superior teacher of that indispensable complement of an arithmetical course.

These classes, open to young people of both sexes, white or *colored*, begin on the 20th of August. The terms will not exceed those of similar establishments. No pains will be spared to encourage the efforts of the pupils after self improvement, especially of those wishing to fit themselves for teachers.

Franklin is 14 miles from Ravenna station on the Pittsburgh & Cleveland Railway. Board can be had on reasonable terms in respectable families.

As to his competency, T. E. Suliot has high testimonials, covering 20 years of his professional life, and can confidently appeal to many of the best known citizens of Salem, or to any of his pupils. With regard to the school, he can only say, that, for his own sake, he would not have connected himself with it had he not been satisfied of its superior merit.

Randolph School.

THE Fall Term of this school will commence on Monday, August 20th, 1855, and continue thirteen weeks.

TUITION FOR THE FALL TERM.

Orthography, Reading, Arithmetic, English Grammar and Geography - - - - - $3,00
Algebra, Physiology and Philosophy - - - 3,50
Chemistry, Geometry, Plane and Spherical Trigonometry - - - - - - - - - 4,00

Arrangements will be made so that all who do one can receive instructions in Penmanship on reasonable terms.

Literary Exercises will receive Special Attention

The Course of Instruction will be Thorough and Practical.

WM. H. BETTES, SARAH UNDERWOOD, } Teachers.

Ravenna, Portage Co., O., July 20, 1855.

N. B. For further particulars address WM. H. BETTES, Randolph, Portage County, O.

TWENTY-SECOND

NATIONAL ANTI-SLAVERY BAZAAR,

TO BE HELD IN BOSTON, MASS.,

DURING THE CHRISTMAS WEEK OF 1855.

This annual effort, having for its end the Abolition of American Slavery, has been so long before the eyes of the community that we feel prolonged explanation in respect to it unnecessary. A very simple statement will be sufficient for our purpose.

Convinced as we are that Slavery is a sin and a crime everywhere and under all circumstances, that all complicity or connivance with it implies moral guilt just in proportion to the extent of the sanction given, that consequently all political and especially all religious fellowship with such a system of abominations is eminently criminal and dangerous, it is our endeavor to promulgate these sentiments, so far as it may be in our power throughout the whole length and breadth of the land.

We propose to do this through the medium of Newspapers, Lectures and Tracts, and we call upon all who fear God or regard Man to give us their sympathy and co-operation. The country is stirred as it never yet has been, but all, how many, equally for the accomplishment of the great work that lies before it, and, in too many cases, by what poor and insufficient motives.

Should American Slavery be abolished through the force of moral power, a nobler example will have been given to the world than any previous age has ever witnessed. It is in the Colonial possessions of Monarchial Governments that Slavery has been abolished. We are laboring for its extinction in the midst of a great nation, where it is enwoven with every fibre of commercial, political and religious life, and where, with unimportant exceptions, every man is a voter. We do not allude to these facts with any discouraging purpose, but only that we may declare with convincing earnestness the necessity there exists for the promulgation, not of any half way testimonies or diluted doctrine, but for the truth in its entire efficiency, "without concealment and without compromise."

This great mission the American Anti-Slavery Society alone discharges, and therefore we co-operate with it. Her members refuse to be concerned in the administration of a government cemented with the blood of slaves, or to recognize as churches of Christ the apostate ecclesiastical bodies of our country, who consider as goods and chattels personal, subject to all the fluctuations that mark other property, the souls for which they profess to believe He died. This is the Treason and this the Infidelity that so convulses our country. Whether that country be destroyed or saved, we cheerfully leave the character of the American Abolitionists to the verdict of coming ages, believing that it will then appear that Loyalty consisted in adhesion to Righteousness and Faith, in the declaration that the Altars of the Lord were not even as those of Moloch.

We solicit correspondence, counsel and assistance from all friends of the Slave, whether at home or in Europe, and we pledge ourselves to employ most conscientiously whatever of influence or money may be committed to our hands, and to make faithful account for the same at the close of our undertaking.

Communications may be addressed to the Committee at 21 Cornhill, Boston, Mass., or to 138 Nassau street, New York.

Anne Warren Weston,	Mary Gray Chapman,
Mary May,	Elizabeth Gay,
Anne Greene Phillips,	Henrietta Sargent,
Louisa Loring,	Sarah R. May,
Eliza Lee Follen,	Caroline Weston,
Helen E. Garrison,	Susan C. Cabot,
Sarah S. Russell,	Mary H. Jackson,
Maria Weston Chapman,	Sarah B. Shaw,
Francis Mary Robbins,	Lydia C. Parker,
Sarah H. Southwick,	Eliza F. Eddy,
Mary Willey,	Evalina A. S. Smith,
Abby Francis,	Ann Rebecca Bramhal,
Anna Shaw Green,	Elizabeth Von Arnim,
Amy M. Remond,	Augusta King,

B. T. Babbitt's Potash,

IN TIN CANS OF

Six pounds each, 72 lbs. in a case, warranted superior to any in use, and at about the same price of the ordinary Potash sold in casks. This method of putting up the article renders it much more convenient for retailing, and in this respect, therefore, is very desirable. Printed directions for its use are placed upon each can. The article has been in the market for the past three years, and where ever it has been introduced has given the highest satisfaction. Any person desirous of giving the article a trial will, on remitting to my address $9, be sent a case of 12 packages. Also,

B. T. BABBITT'S

CELEBRATED SALERATUS

In one pound packages for family use, sixty one pound packages in each box. With this Saleratus and sour milk or cream tartar, bread and cakes of every kind can be made and baked in half an hour, at any season of the year, and in any climate. Directions for using it accompany each package.

Also, *Super Carbonate Soda, Soap Powder, Yeast Powder, Castile Soap, Cream Tartar*, and *Candles* of all kinds.

B. T. BABBITT,

Nos. 68 & 70 Washington Street, New York

July 11, 1855. 6m.

NORMAL CLASS

At the Union School, Salem, Columbiana County, Ohio.

A Normal Class will be organized at the commencement of the Fall Term of the Salem Union School, August 13th, 1855, and will continue eleven weeks.

The best opportunities will be afforded to those who wish to prepare themselves for teaching in Union or Graded Schools. The most approved methods of instruction will be adopted and all the recent improvements in the management of Union and Public Schools will be presented in a series of Lectures on the Science of Teaching and School Government.

Students will have the opportunity of witnessing the workings of the methods of instruction, government and incitement proposed, in the six departments of the School.

In connection with the Normal Class, another will be formed in Practical Science in which all the experiments illustrative of Natural Philosophy and Chemistry will be performed by the Students themselves.

The study of minerals and soils will occupy a prominent place in the exercises of this class.

It is believed that the Salem Union School possesses a more extensive and complete apparatus for practical purposes than any other school of seminary in the State.

—EXTENSIS.—

Board per week,	$2,00 to 2,25
Tuition for common branches,	3,00
Higher branches, including Mathematics, Nat. Sciences and Ancient languages,	$3,50 to 5,00
Class in Practical Science, Extra,	$2,00

For further particulars, address

A. HOLBROOK, Sup't.

3w

BLANK DEEDS, Mortgages, Judgment Notes, Executions and Summons for sale at this Office.

Miscellaneous.

THE GIANT AND THE DWARF.

BY J. K. PAULDING.

In the region of the renowned Wolfdietrick, Emperor of Trapoban—whose name is not recorded in that species of romance called history—and long before the valiant Knight Errants had slain all the Giants—there lived a large, overgrown monster, called Wapwallop, who though he had two heads, possessed rather less than an ordinary portion of brains. He was neither wise, learned nor witty, but what is very remarkable in a giant, excessively good natured, and instead of preying on the inferior race of beings around him, always did them a good turn whenever it fell in his way. He was very ignorant—for we cannot learn that giants ever went to college—could scarcely read or write, knew no more about primary, secondary, and tertiary formations, than that paragon of ignorance, the man in the moon.

At a little distance from his castle, which was much larger than the Crystal Palace, lived a little dwarf, not more than two feet and a half high, who, though he knew everything, would do nothing. But like most little men, he was excessively vain, looked down or rather up, with ineffable contempt on his ignorant neighbors, and took every opportunity to show off his learning before the giant, who had a great respect for his superior scholarship. He seldom ventured to set his opinion in opposition to the learned little man, and when he did, he was sure to get the worst of the argument. The most common subject of dispute was to the relative superiority of a weak wise man, over a strong, ignorant one. Wapwallop was rather inclined to the opinion that physical qualities—he did not call them so, for he scarcely knew the difference between physical and moral qualities—but he was of opinion that a strong man had the advantage over a weak one whenever it came to the pinch. The dwarf, whose name was Fadladdin denied this in toto, and so stultified the giant with descants on mental association, scientific combination, division of labor, and the superiority of head-work over hand-work that though he had two heads they were always in a state of hostility, and butted each other like a pair of mad bulls. At length, one day, Wapwallop said to Fadladdin, after one of these discussions—

"Well, my little friend the proverb says, 'The proof of the pudding is in the eating.' Let us go forth into the world and seek adventures. There is nothing like experience, which settles these matters much better than our neighbor, Judge Bridlegoose."

The dwarf assented, provided he would not walk too fast, and take him up when tired, and, all things being ready, they set out on their journey.

As they proceeded, the dwarf, who carried a little hammer and a wallet, stopped the giant ever and anon, to pick up a pebble, knock off a piece of a rock, lecture on a thistle, or dissect a beetle to see to what species it belonged. The giant, though as before stated, one of the best natured fellows in the world, at last got out of patience, and exclaimed rather pettishly,

"What is the use of all this nonsense? Don't you see there is a shower coming, and we shall be wet to the skin before we can find any shelter?"

"My friend," replied the little dwarf, "don't you know that knowledge is power, and that every new accession increases man's dominion over both water and wind?"

"Hem!" quoth Wapwallop—pray, give me a sample. You know all about these matters. Can you make a beetle, a thistle, a pebblestone, or a piece of a rock?"

"No," said the dwarf, somewhat abashed—"but I know that this piece of rock is primitive, this thistle a new variety, and this beetle of the Genus Scarabœus."

"Scar what?" said the giant.

"O," answered the other, "I forgot. I might as well talk to a double-headed chainshot."

The discussion was interrupted by a flash of lightning, followed by a tremendous clap of thunder. The giant was for hastening on, but Fadladdin held him by his shoe-tye, while he gave him a full and true account of the origin of thunder-storms, and an explanation of the phenomena of electricity. In the midst of his lecture, it began to rain with great violence, and as they trudged along in the mud, the giant said to his companion:

"My good friend, as you know so much of thunder storms, I wish you would put a stop to this, for I am drenched to the skin."

"Pish!" said Fadladdin, who, though he had studied philosophy, was very irritable; "I wish to heaven I could conjure a little brains into those two numbskulls of yours."

"Knowledge is power," said the giant, goodhumoredly; and they proceeded on their way, until it cleared up into a glorious evening, in the midst of which they arrived at a great Caravansary, where they tarried for the night. This Caravansary had been built by a pious Mussulman for the reception of travelers, a long while ago, and as it is against the conscience of a Turk to repair anything, it had been suffered to fall into decay. Nothing was left but the bare walls, and a row of boards extending along the sides, for sitting and sleeping on. The turks are a very benevolent people, but their charity only extends to giving lodgings without food; so that our travelers soon found themselves rather hungry. The place was, moreover, very filthy, as there was neither occupant nor housekeeper.

"My learned friend," said the giant, with great simplicity, "I don't exactly know the reason why I am so hungry, except that I have eaten very little breakfast and no dinner."

"Pooh," replied the other' "That is not the reason of your hunger. You deal only in the second cause, my friend, and never dive into the profound recesses of knowledge."

"You don't say so," said the giant. "Why, I always thought that a man was hungry because he had fasted long, and had nothing to eat."

"No such thing," quoth Fadladdin; "he is hungry because hunger is a want of nature, an original constituent of his physical conformation, entirely independent of his will, and, therefore, not to be controled. Were it not for this, you might go without eating, without the least inconvenience."

"Well, I declare knowledge is a fine thing:—but still, whether owing to my not having had any dinner, or to what you call my physical conformation, I am so hungry that if I followed the example of most giants I would eat you up in a twinkling. But as knowledge is power, suppose you conjure up something for supper."

"I am no conjurer," said Fadladdin, "though I understand something of clairvoyance and spiritual knockings. But let us go forth and try to find something to eat, for I see there are a few cottages hereabouts. Do you go to the right, and I will go to the left, and after making the circuit we can meet here again."

The giant assented, and accordingly they proceeded different ways. Wapwallop soon came to a cottage where he saw through the window a man just on the point of sitting down, cross-legged to a plate of rice and kabobs, the flavor of which saluted his four nostrils most agreeably. Without ceremony he offered the man a liberal price for his supper, but he being as hungry as the giant, as unceremoniously refused, whereupon Wapwallop thrust his long arm through the window upset the inhospitable man, seized his dish, and carried it off in triumph.

On arriving at the Caravansary with his prize, he found his companion not yet returned, and being a very politeperson, waited rather impatiently, expecting to see him. The rice and the kabobs were cold when he arrived, in a most woful plight, his clothes torn, the remnants covered with mud, and his face black and blue. The giant commiserated his condition, and inquired the cause. Fadladdin informed him that he had visited several cottages, and applied for food- but he had been everywhere treated with indignity as a little, contemptible wretch: and on one occasion being rather unfortunate, was incontinently beaten and thrown into a mud-puddle.

"Well," said the giant, "though I know I am a great blockhead, you see I have succeeded better than you. But, as knowledge is power, why did not you, who know more than the whole village put together, give them a sample of your might, as I did?"

Fadladdin looked rather foolish, but said nothing and they sat down to eat their meal. Soon after, Wapwallop, stretching himself out on his plank, became insensible to everything; for, like all persons of few ideas, he had a happy knack of falling to sleep *extempore*.

The next morning they proceeded on their journey, and soon came to a river which brought them to a full stop, for there was no bridge, and this happened long before ferry-boats were invented, and the water was to deep to be forded by the little dwarf.

"Do you know the reason why rivers never flow up hill?" asked Fadladdin.

"Not exactly," answered the other.

"They can't—they are opposed by the force of gravity. But, being ignorant of this, how do you know they can't flow up hill?"

"Why, because I have seen hundreds of rivers and brooks, and never saw one run up hill in my life I learnt it from experience."

"Pish! what is experience to a scientific deduction? If I had never seen a river in my life, or if there was no such thing in existence, I should have known that it could not have overcome the great principle of gravitation."

"Then what would have been the use of your knowledge, my good friend? But don't let us stand talking here, but follow up the river till we find some means of getting over."

"I remember said Fadladdin, "from reading an ancient classic, that there is a bridge over this river somewhere, and if we can find it, I will give you a demonstration that knowledge is power, for if I had not known of this bridge how could we have ever got over the river."

Accordingly they passed up the banks of the river, the little dwarf beguiling the way by giving the giant a history of the progress of bridge building, the various materials of which they were composed, the manner in which they were put together, and various other particulars. He was interrupted by their coming to where a bridge had certainly been, at some time or other, but nothing but ruins marked where it had been.

"There!" exclaimed Fadladdin: "there it is, and how should we have found it but for my knowledge of ancient history? Will you tell me after this that knowledge is not power.

"Very well," replied the foolish giant; "there certainly has been a bridge here at some time or other, but it is not here now, and your knowledge is of little use to us at present. However as you know all about bridge making, suppose you set to work; here are all the materials ready. Come, begin; there is no time to lose."

"Pshaw!" exclaimed Fadladdin. "You talk like a goose as you are. I know how a bridge ought to be made, but that is very different from making one."

"Hem!" quoth the giant. "Knowledge is power." Saying which, he put the little dwarf in his pocket, and waded across the river without difficulty.

Pursuing their journey, night overtook them on an open plain, without house or landmarks to be seen, but the moon was at the full, the stars twinkled bright, and they found no difficulty in pursuing their way. The drawf beguiled the time by treating Wapwallop with a lecture on astronomy. He told him of the laws that governed the stars, the planets, and all the host of heaven which now had their eyes upon them. He went on to explain the process by which vapors and clouds are formed, and was proceeding to still higher matters, when suddenly they found themselves in utter darkness. A black cloud had gradually enveloped the moon, obscured the stars, and spread over the entire firmament. It was dark as pitch, and they stumbled about among rocks, briers and pitfalls until the little dwarf was quite exhausted, and would proceed no further! He sank down to the ground, and called on the giant for help.

"My dear friend," said Wapwallop, "you understand all about the moon, the stars and the clouds, why don't you exert a little of your power over them, and send the clouds about their business, that we may find our way out of this quagmire into which I have just plunged, ankle deep? Come, bestir yourself, and set this matter right."

"Ah!" sighed Fadladdin, in a feeble voice "for a man that has two heads, you certainly have less brains than justly becomes your share. I govern the planets, the stars and the clouds!—You might as well set a fly to guide the chariot of the sun. Truly you are a blockhead like all other giants I have ever read of. I don't believe you have sense enough to make a marriage lawful."

"Hem!" quoth the giant. "Knowledge is certainly power—there is not the least doubt of it."

Saying which, he put the little dwarf in his pocket and managed at length to stumble upon a forest, where they agreed to rest their weary limbs for the night. All was darkness, rendered more intense by the thick branches of the trees; and the dreary silence was only interrupted by the howling of tigers, wolves and other beasts of prey, gradually gathering around on every side. The little dwarf crept close to the giant, and, feeling himself now quite safe, and having recovered from his fatigue, began to instruct the giant in the instincts, habits and character of the various animals that were prowling around. He told him how many species of each there were, and in what they differed from each other, and finally talked Wapwallop fast asleep. But he soon waked up by the outcries of Fadladdin, and looking around, it seemed as though the lower branches of the trees were hung with a thousand lamps, that glimmered all around them. The forest rang with a diabolical chorus of howlings, screams and growls, and the lights, as well as the music, approached nearer and nearer. Fadladdin besought the giant to protect him, but he only laughed, and replied;

"You know all about the instincts, habits, and varieties of these animals, and knowledge is power. Why don't you send them about their business, and have done with them?

"My dear friend, it is no laughing matter.—If I were as big and strong as you, I think, upon the whole, I would not just now, mind being as great an ignoramous. But I beseech thee, my dear friend to disperse these disagreeable visitors."

The giant laughed so loud that he made more noise than all the wild beasts together, but at length, emboldened by numbers, and impelled by hunger, they came so near that the little dwarf was in agonies, and the giant, breaking off a great limb of a tree, laid about him so stoutly that the howling choir dispersed in great trepidation, and appeared no more that night.

"There," said Wapwallop, "you see there is more power in my right arm, than in all your knowledge"—and this time the little dwarf was too grateful to call him blockhead.

Emerging, on the morrow, from the forest, they came to a town, where they stopped to rest and refresh themselves, but were struck with the confusion which everywhere prevailed. The women were running about with their children in their arms, and terror was painted on every face. It was with great difficulty that they could get anything to eat, and at length were obliged to help themselves. As they sat quietly eating their food, a horrible uproar arose at a distance, approached nigher and nigher.

Shrieks, groans and cries of despair were heard on every side, and before our travelers were aware of the danger, a party of armed Arabs, eager for plunder, and drunk with carnage, rushed in upon them. The poor dwarf was thrust through the body with a spear, and died on the spot; but the giant, seizing the plank on which he had been seated, bestirred himself so lustly, that he soon cleared the room of these ferocious intruders. But he could not bring his little friend to life again, and turning his face disconsolately towards home, forever left undecided the question of mental and physical superiority, and whether Knowledge was Power.

An Improved Microscope.—We are informed by a correspondent that Mr. Hinds of Ohio, formerly of New York, has recently constructed in our city a Compound Microscope which, for magnifying power, is not equaled by any in the world. In 1851 he constructed, we are informed a Microscope capable of Magnifying 17,000,000 times. The one just completed has a diamond lens with a power surpassing by nearly 2,000,000 that of 1851. We have not seen the instrument spoken of nor do we personally know our correspondent, but we give him the benefit of this announcement, as a matter of interest to the scientific world, and for them to verify.—*Philadelphia Ledger.*

From Godey's Lady's Book, June, 1855.

ALL EARTH IS BEAUTIFUL.

Oh! tell me not this earth is all
A scene of foul decay,
That o'er its joys a funeral pall
Is spread in dark array!

Oh tell me not there is no love,
No beauty here below;
For God, who made the heavens above,
Hath made the earth below!

There's beauty in each earthly thing;
There's mirth and music free;
There's beauty in the birds that sing
On every branch and tree!

There's beauty in the tender blade
That covers hill and field—
In gayer scenes than hill and glade
In rich profusion yield!

There's beauty in each tiny flower
That blooms along the way,
Or decks each cool and shady bower
In rich and bright array!

There's beauty in each forest tree
That shades the passer-by;
There's music in the tiny bee
That hums his busy lay!

There's beauty in the mountain rill
That flows along the glade;
There's beauty in the rugged hill,
And in the forest shade!

There's beauty in the summer day,
There's beauty in the night,
That comes to us with gentle lay,
And happy visions bright;

There's beauty in the summer cloud,
And in the April shower—
For these are blessings pure from God,
To gladden leaf and bower!

Oh, yes! all earth *is* beautiful
With every varied scene;
For, whereso'er the eye may turn,
The hand of God is seen!

From The New York Tribune.

THE KANAWHA COAL FIELDS.

Public attention has recently been called to the immense mineral wealth which is being rapidly developed in Western Virginia. The value of the Cannel and Bituminous coal fields in the neighborhood of the Kanawha and its principle tributary, Coal River, is immeasurable.

Some idea may be formed of the prospective addition to our national resources by adverting to the statistics of the Pennsylvania Anthracite coal fields. As late as 1820 their mineral value was still undeveloped; but since that time 40,000,000 tuns of coal, of the value of $160,000,000, have been sent to tide-waters. This statement was made in 1854, and a large amount may be added to the sum above stated for the year that has since elapsed, and the ratio is annually increasing. A similar result has been seen as to the Bituminous coal.

In 1845 about 3,000,000 bushels were sent from Pittsburg down the Ohio River. In 1852 upward of 10,000,000 bushels were sent. The increasing consumption of Bituminous coal by steamboats on the Ohio and Mississippi will soon call for an amount far exceeding the total amount shipped for all purposes in the year last named. It is estimated that there are 700 steamboats on those rivers, of an aggregate of about 200,000 tuns Custom House measurement, whose consumption of coal, if wood fuel were entirely dispensed with, would amount in a single season to 21,000,000 bushels. Again, in the City of Cincinnati in the year 1850, the amount consumed was 4,000,000 bushels; in 1853, 8,000,000 bushels; and a like increase has been going on in Louisville, Cleveland, and other places.

It is obvious that the supply must have been unequal to this advanced consumption but for the discovery of hitherto hidden resources. But in addition to the ordinary uses of coal for household fuel and for the generation of steam, another has been within a few years added, viz: the manufacture of gas.

In a valuable Report made by Joseph Gill, Esq., State Engineer of Virginia, to the Coal River and Kanawha Mining and Manufacturing Company, the superiority of *cannel* coal for the production of gas is clearly shown—the primary object being to produce the greatest amount of pure gas from a certain weight or measure of coal—the secondary one, of making coke, being in his view comparatively of little importance. "The great comparative percentage of pure volatilized carbon expended in brilliant flame in combustion, and its rapidity of ignition, serves to entitle it to the most decided preference for this purpose, especially when it is considered that the coal in these establishments is burnt rather to make gas than produce coke.' And he quotes the opinion of Mr. Parnell, an eminent English chemist, that cannel coal would generate a more highly combustible gas, and give as brilliant a light, in smaller quantity, without the production of so much heat as is developed by the highly hydrogenated gas derived from the common kinds of coal.

The Report above referred to is a production of more than ordinary merit,and furnishes many facts and scientific calculations of much interest.

In another report made by a Committe of the Cannel Coal Company of Coal River we find some remarks on the value of the Cannel Coal for the generation of steam as well as the production of gas. "The absence of sulphur and residuum which in common coals prove so destructive to grate bars speak strongly in its favor, while the ready ignition and profuse flame is a desideratum in steamboat-fuel. Its preeminence, however, above all other coals consists in its indestructibility and the property it possesses of remaining uninjured or unimpaired by any length of exposure to the weather. Its freedom from the possibility of spontaneous combustion in the hold of vessels is another important feature. All of the principle cities in the United States are now lighted with gas. In New York coal alone is used to produce gas, and this coal is now entirely imported in proportion of two-thirds Cannel and one-third New Castle. In Philadelphia coal is chiefly used, and most of the supply is obtained from Virginia."

It seems providential that just as the use of gas is getting to be so general in this country that the species of coal most serviceable for the production of pure gas should have been discovered to so great an extent upon the tributaries of the Ohio. The most important of these in respect to coal is the Kanawha, which flows into the Ohio 264 miles below Pittsburg and 194 miles above Cincinnati. Coal River enters the Kanawha 48 miles above the mouth of the latter, up to which point (the junction of Coal and Kanawha) it is navigable the same period that the Ohio is, viz: eight to ten months of the year; and there is a daily line of steamboats between Charleston (on the Kanawha, 12 miles above the mouth of Coal River) and Cincinnati.

The coal strata are chiefly found above the junction and entered across from river to river, cropping out in prodigal profusion from the sides of the broken hills which line the small streams flowing into those rivers. On one of these streams (Briar Creek) the formation of coal is in four or five successive strata,exhibited one above the other, as you go from the base to the summit of the hills, each of these strata being essentially distinct—the upper one being pure cannel, and the others bituminous of various quality.

Coal River is at times difficult of navigation,but by an arragement of locks and dams which are in the process of being constructed, all the difficulties will be obviated,so that there will be an unobstructed outlet for vessels of the usual size from Peytona, which is 13 miles above Briar Creek, and 36 miles above the junction of Coal River with the Kanawha.

These statistics are of general interest. We see no occasion for jealousy between rival companies. There will be a market commensurate with all the enterprise and capital that can be brought to bear upon the extraction of these newly-developed treasures of the West. We conclude with an extract from the Report of the Virginia Board of Public Works for 1851:

"Statistics of Western trade have been so often and from so many sources laid before the public that to exhibit them here would be a useless repetition. They but teach the great fact of the country's unlimited capacity, when fully populated, for the production of human food and mineral treasure. This immense capacity for production has caused an increase of population such as the world never witnessed before, and reciprocally this astonishing increase of population has multiplied its material wealth with a rapidity outstripping all previous computation."

From the Kalamazoo Gazette, July 6.

THE TOLEDO WAR.

Among the reminiscences of the past which the old settlers delight to recite to the rising generation, the most pleasing of them all is the history of the ToledoWar. Probably no contest so bloodless in its results has ever secured for State such important advantages as did that violent war of words. and yet, by most the recollection of it is gone, though only a few years since the ghost of the Bailey war horse made his last appearance in our legislative halls. The history, too, of the old war horse, is not without some items of interest, as the claim incident upon his being foundered and subsequent death, formed for years after a sufficient subject to prolong the session to ninety days, when every other pretext was used up.

Along the southern boundary of our State was a strip of land, some ten miles wide, noted for its black-ash swamps and magnificent bull-frogs. In this strip was included, we believe, the present town of Toledo, and the deserted city of clapboards and shingles, on the Maumee below, (name forgotten at present. This territory was also somewhat celebrated in song for we find it reported in the poetry of that country, that—

"The potatoes they grow small in Maumee."

And also, the somewhat inconsistent assertion that—

"The girls are fat as hogs in Maumee."

Over this interesting domain Michigan claimed dominion, and, claiming, prepared to exercise it. Ohio as earnestly resisted, and then came the tug of war. From the valley of the Kalamazoo and the Grand River, the hardy pioneers hastened to join their brethren in the eastern part of the State, to repel the Buckeye invader from the soil, or perish in the attempt. And a most formidable array soon stretched along the southern boundary. So near did the opposing forces come, that they actually crossed bayonets, and drank each others' health in good old Ohio, from the same jug. Water-melon patches and hen-roosts suffered beyond all precedent, and a faithful chronicle of the times assures us that at an unlucky game of poker one night, a Major-General of Ohio militia was skinned by a fourth Corporal of Michigan volunteers.

Of course such civil, or perhaps we should say *uncivil* commodities, could not long escape the attention of the General Government, and accordingly the attention of Congress was early called to the unhappy relations existing upon the north-west frontier, and all their power was at once put forth to stay the tide of destruction where it was. They succeeded in effecting a settlment of difficulties something after this wise: Michigan was to release her hold upon the ten-mile strip, which was to revert to Ohio, frogs, swamps, Manhattan, Toledo, and all; and in turn she was to have that vast tract of territory commonly called the Upper Peninsula. No adequate idea, indeed no conception was at that time had of the vast mineral resources which have placed Michigan among the first States of the world for inexhaustible mines of mineral wealth. Indeed the mammoth boulder of the Ontonagon had long been known to the trapper and voyager, and an Indian tradition told of hidden treasures; but like the pictures on her rocks, Superior's treasures were considered more of the fancy than the reality. The country was then under the government of the American Fur Company, and the Ohioans' thought a "gallus trade" they got when they retained the frogs and we took the natives and unexplored wilds of the North.

"But now, what 'unexpected vision dawns.'"

American energy has tunneled the mountain side, and the specific taxes paid on the capital of mining companies alone almost support the State Government. Mountain upon mountain of iron piled up, only awaits the labor of man and investment of capital to yield richer return than California or Golconda's mines.

No longer do the barriers of nature interpose their obstacles to trade, for human industry has overcome them all, and now far away on that inland sea the white wings of commerce are everywhere seen; and on its remotest shore a city is springing up which in business and importance must vie with its sister City of the Straits. Such, Pensioners of the Toledo War, are some of the fruits of your labor; such the results of the perils and dangers you have undergone.

From the Glenwood-Valley Times, April, 1855.

THE BLUE-MIXED STOCKINGS.

Not long ago, a friend sent us a rich, rare present, in the shape of the copy of a letter written twenty years ago, by a lady of great literary distinction, to their cousin, who now graces one of the most honorable official stations in the Empire State. It was written on the eve of his marriage, and accompanied a pair of blue-mixed stockings, knit by herself, as a present. It was sent to us for our private and personal enjoyment, but as no restriction was imposed upon us, and as the letter is so decidedly unequalled and so entirely rich, we cannot resist the temptation to share the enjoyment of its perusal with our readers.

We will only add that it will endure being read slowly, carefully, and more than once:

"Dear Cousin,—Herewith, you will receive a present of a pair of woollen stockings, knit by my own hands; and be assured, dear coz, that my friendship for you is warm as the material, active as the finger-work, and generous as the donation.

"But I consider this donation as peculiarly appropriate on the occasion of your marriage. You will remark, in the first place, that there are two individuals united in one pair, who are to walk side by side, guarding against coldness, and giving comfort as long as they last. The thread of their texture is mixed, and so, also, is the thread of life. In these, however, the white is made to predominate, expressing my desire and confidence that thus it will be with the color of your existence. No black is used, for I believe your lives will be wholly free from the black passions of wrath and jealousy. The darkest color here is blue, which is excellent when we do not make it too blue.

"Other appropriate remarks rise to my mind, in regarding these stockings. The most indifferent objects, when viewed by the mind in a suitable frame, may furnish instructive inferences, as saith the poet:

"The iron dogs, the fuel tongs,
The bellows that have leathern lungs,
The fire-wood, ashes, and the smoke,
Do all to righteousness provoke."

"But to the subject. You will perceive that the tops of these stockings (by which I suppose courtship to be represented) are SEAMED, and by means of seaming, are drawn into a snarl, but afterwards comes a time when the whole is made plain, and continues so to the end final, toeing off. By this I wish to congratulate yourself, that you are now through with seaming, and have come to plain reality. Again, as the whole of these comely stockings was not made at once, but by the additiion of one little stitch after another, put in with skill and discretion, until the whole presents the fair, equal piece of work which you see; so life does not consist of one great action, but millions of little ones combined: and so may it be with your lives. No stitch dropped when duties are to be performed—no widening made where bad principles are to be reproved, or economy to be preserved; neither SEAMING nor NARROWING where truth and generosity are in question. Thus, every stitch of life made right and set in the right place—none either too large or too small, too tight or too loose; thus may you keep on your smooth and even course, making life one fair and consistent piece—until, together, having passed the heel, you come to the very end of life, and here, in the final narrowing off, and dropping the coil of this emblematical pair of companions and comforting associates, nothing appears but white, the token of innocence and peace; of purity and light—may you, like these stockings, the final stitch being dropped, and the work completed, go together from the place where you were formed, to a happier state of existence, a present from earth to heaven. Hoping that these stockings and admonitions may meet a cordial reception, I remain, in the true blue friendship, seemingly yet without SEAMING,

"Yours, from top to toe,

"———."

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GEO. W. MANLY,
DAGUERREIAN ARTIST!
CAREY'S BLOCK,
MAIN STREET, SALEM, OHIO.
Salem, June 23, 1855.

Interesting to the Ladies!!
J. & L. SCHILLING,
ARE now receiving their Second Stock of Summer Goods, comprising a large and elegant stock of
LADIES' THIN DRESS GOODS,
such as Plain and Barred Silk Tissues, Berages, Berage Delaines, Lawns, White Goods, &c., &c.; together with the most elegant stock of Ladies' French Worked Swiss
Collars, Undersleeves, Chemizettes & Embroideries ever offered; also 400 YARDS more of that same
YARD WIDE BLACK SILK,
which has won for itself so famous a reputation, together with a full stock of Plain, Changeable Plaid and Brocade Dress Silks, of the latest summer Style; also, a general stock of Silk, Braid, Straw, Pedal and Gimp BONNETS, just received from the most fashionable New York Houses; together with a full supply of
BONNET AND DRESS TRIMMINGS,
Long and Short Mohair Mitts, Gloves, Hosiery; and a general stock of NOTIONS.
In addition to the above, we are in receipt of the largest and handsomest lot of Calicoes, Ginghams,
BLEACHED AND BROWN MUSLINS,
Fancy Shirtings, Vestings, and Summer Pantaloonery, ever offered, together with a full stock of Boots and Shoes, Glass and Queensware, Carpets, Wall and Window Paper, Groceries, &c., &c.
Thankful for past favors, we solicit an early call, well satisfied that we can please.
June 9, 1855. J. & L. SCHILLING.

Pittsburgh Water-Cure.
Drs. FREASE, heretofore of the Sugar Creek Falls Water-Cure, have opened an Establishment on the Ohio River and O. & P. Railroad, ten miles west of Pittsburgh, at HAYSVILLE STATION, a place favored by nature and art for a Water-Cure Institution.
Mrs. Celia P. Ricker Frease, a graduate of the New York Hydropathic Institute, and of the Eclectic Medical College of Cincinnati, will have charge of the Female Department, assisted by the other Physicians.
TERMS—From Six to Ten Dollars per week, payable weekly in advance. Each patient should bring three sheets, two woolen blankets, six linen towels, and two comforts, or we will furnish them for fifty cents per week.
Address either of the Physicians, Pittsburgh, Pa.
S. FREASE, M. D.
H. FREASE, M. D.
May 17, 1855. C. P. R. FREASE, M. D.

WALL PAPER.
ALL who are in want of *WALL PAPER* can have forty varieties to choose from by calling at *McMillan's Book-Store, Salem, Ohio.*
Also, all kinds of Miscellaneous and School Books, Blank Books and Stationery of every description, Wholesale and Retail.
The attention of writing teachers and others who desire superior articles of Stationery, is particularly invited.
CASH paid for any amount of clean linen and cotton Rags.
Salem, April 14, 1855. J. McMILLAN.

B. W. SPEAR, M. D.,
ECLECTIC PHYSICIAN AND SURGEON;
OFFICE OVER M'CONNEL'S STORE, ON MAIN STREET;
Residence North Side of Green Sreet, second door West of the Elsworth street.
THE experience of an extensive and successful practice for nine years, preceded by a thorough Medical Education, I judge warrants me in offering my Professional service to the citizens of Salem and surrounding country.
ESPECIAL attention will be paid to all Chronic Diseases, and promptness in the treatment of those of an acute character.
Salem, April 27, 1855.
—x—
From an intimate acquaintance with Dr. Spear and his method of practice, I can most cordially recommend him, as an attentive and skillful physician, to all the afflicted.
JAMES SMILEY, M. D.
Salem, April 24, 1855.

SPRING TRADE!!
FRESH ARRIVAL OF NEW STYLE HATS AND CAPS.
AARON BRADFIELD,
WISHES to call the attention of Merchants, Storekeepers and Retail Buyers to his large assortment of
SPRING AND SUMMER HATS AND CAPS.
He having charge of the Branch Store, in Salem, of LIGHTFOOT & SMEDLEY, Hatters of Philadelphia, and will Wholesale at the same, if not on better terms, than can be sold in the East.
Their Stock consists of Fashionable Silk or Moleskin, Otter, Beaver, Russia, Fur, Panama, Leghorn, Braid, China, Seaweed, and Palmleaf, together with all kinds of Soft Saxony, Wool and Fur Hats, and Cloth Caps of every variety, and Friends plain Fur, Moleskin, Silk, Otter, Beaver, Russia, Brush, and a variety of Men's and Children's Fancy Hats and Caps.
We receive, every week, by express, direct from the Manufacturers, additions to our stock, consisting of the latest styles of Spring and Summer wear, of all kinds, qualities and forms desirable, which will be disposed of on terms that cannot fail to suit purchasers. Call and examine our stock.
LIGHTFOOT & SMEDLEY'S
WHOLESALE AND RETAIL BRANCH
Care of A. BRADFIELD, *Agent.*
One door east of Chessman & Wright's, Main st.
Salem, April 14, 1855.

THE PLACE TO GET YOUR LIKENESS
HUNT & BOONE.
Have opened, in Johnson & Horner's block, the largest and finest Daguerreian Rooms in Eastern Ohio, where they are constantly taking pictures (exclusively on Galvanized Plates) surpassing all others in durability, beauty of finish and artistic style. Our facilities for operation are of the most ample and improved order, consisting in part of machinery to polish the plate. By it we are enabled to give the highest polish, without which a fine picture cannot be taken. Our
OUR SKY-LIGHT
IS OF MAMMOTH SIZE AND SUFFICIENT TO TAKE SIXTY PERSONS ON A SINGLE PLATE.
PRICES RANGE FROM 37½ CTS. TO TEN DOLLARS.
Ladies and gentlemen are requested to call and examine our specimens.
Salem, Dec. 17, 1853.

J. C. & W. SAVERY,
Wholesale Druggists & Manufacturing Chemists,
No. 311, Market Street, above Eighth,
PHILADELPHIA.
Offer for the attention of Country Dealers, a general assortment of DRUGS, MEDICINES CHEMICALS, PAINTS, OILS, GLASS, VARNISHES, &c., &c.
August 5, 1854.-3m.

BUCKEYE FOUNDRY.
ENOS L. WOODS,
COLUMBIANA, COLUMBIANA COUNTY, OHIO
Steam Engine Builder.
STEAM ENGINES of various sizes, constructed upon the latest approved plan, that cannot fail to give as good satisfaction as any now made. Patterns of all kinds, made to order. All works made of good material, and warranted to give as good satisfaction as any other
Feb. 11, 1854.-tf

JAMES BARNABY,
MERCHANT TAILOR.
North Side Main-St., One Door West of the Salem Book-Store, Salem, Ohio.
Coats, Vests, Pants, &c., Made to Order and Warranted to Give Satisfaction.
The Tailoring Business in all his Branches, carried on asheretofore.

THE EMPIRE.

A FIRST-CLASS BRITISH JOURNAL, edited by George Thompson, late M. P. This English Newspaper is peculiarly suited to such American readers as desire to become familiar with the policy, the politics, and the institutions of England, and with European affairs generally. It will be a faithful exponent of popular progress, and the chronicler of all the important reformatory movements of the age. Constant and ample notice will be taken of the state of the anti slavery question on both sides of the Atlantic. The following extract from the Editorial Address embodies the fundamental principles of the Empire:—

"*What I have been* during the whole course of my public life, *that I shall inflexibly remain*, the ardent friend and supporter of Free-trade and the rights of industry—of the absolute and perfect equality of all religious sects—of the largest practicable increase of the independent political power of the people—of Justice to our colonies, and especially to the conquered subjects of our vast Indian Empire—of the exercise of the moral influence of this nation in favor of the total and universal extinction of slavery and the slave trade, and, finally, of the Christian principle of peace, especially the substitution of pacific arbitration in all international disputes, for the present senseless, absurd, and bloody appeal to the sword, and the gradual overthrow of those *gigantic military* institutions of Europe, which menace *the tranquility* of the world, are the strongest *bulwarks of* despotism, and the most formidable obstacles to the advancement of civilization, and the triumph of pure and undefiled religion."

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In announcing a new Volume of this periodical we deem it essential to call the attention of the reading public to the claims it may have upon them for patronage.

The womans' rights movement having become one of so much importance as to enlist almost every variety of character and shade of opinion, it has been deemed needful that a correct history of its progress might be preserved; its demands truthfully presented; and its philosophy thoroughly treated that there should be one periodical through which those most interested could find utterance.

Political papers or those devoted to special reforms are alike unsuited to present a question involving so much of truth as this, one which needs the fairest the most candid and careful examination and consideration.

Our paper has been free in its character admitting almost every variety of opinion and upon all subjects and this it will continue to be.

Arts, science, literature, philosophy is[illegible] ual and natural, the science of association, or the re-organization of Society, and individual development, will each receive their due share of attention.

Our contributors a few of whose names we give will be warmly greeted by our readers Mrs. [illegible] Mrs. E. Oakes Smith, Mrs. E. J. Eames, Mrs F. D. Gage, Mrs. E. Cheney, now in Paris, Mrs Peter, Lizzie Linn whose story of "marriage the only alternative," opens with the first number of the New Year and is quite worth the price of the paper.

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Communications designed for the paper to the Editor, P. W. DAVIS.